The Churchman.

THE REV. HENRY N. HUDSON, M.A., EDITOR.] "The Church of the Living God, the Pillar and Ground of the Truth." [VOLUME XXIII, NO. 25.—WHOLE NUMBER 1170.

JOHN HECKER, PROPRIETOR. NEW YORK, SATURDAY, AUGUST 20, 1853. {AT No. 111 BROADWAY, IN TRINITY BUILDING, ROOMS 38 & 40.

DAILY PUBLIC WORSHIP.

Public Worship is celebrated every week-day in this city and Brooklyn as follows:

In Trinity Church .... at 9 A. M. and 3 P. M.
St. Luke's Church .... 7 " 5 "
Church of the Nativity .... 9 A. M.
Church of the Annunciation .... 8 "
[Sunday services, 10½ A. M. and 4 P. M.
Church of the Holy Communion .... 8 " 6 "
[Except on Fridays, when *Evening* Prayer with Lecture is at ½ past 7.
On Saints' Days second service (with offertory for the poor) at 11 A. M.]
Anglo-American Free Church of St. George the Martyr, at 8 A. M.
Church of the Transfiguration .... ½ to 9 A. M. and 6 P. M.
St. Luke's Church, Brooklyn .... 8½ "
[On Festivals and Fasts, a *second* service at 5 "
Grace Church Brooklyn Heights .... 8 A. M.

☞ It is respectfully requested that information be sent to this office of changes in the above proper to be made, from time to time.

CALENDAR FOR AUGUST.

21. Thirteenth Sunday after Trinity.
24. St. Bartholomew the Apostle.
28. Fourteenth Sunday after Trinity.

SEPTEMBER.

4. Fifteenth Sunday after Trinity.
11. Sixteenth Sunday after Trinity.
18. Seventeenth Sunday after Trinity
21. St. Matthew the Apostle. Ember Day.
23, 24. } Ember Days.
25. Eighteenth Sunday after Trinity.
29. St. Michael and all Angels.

The following stanzas are copied from a volume entitled "The Golden Spell and other Poems," recently published by J. H. Parker, London.

MEMORY IN MUSIC.

It was an ancient melody,
A song of other years;
I heard with joy, yet seemed to feel
Upon my heart in sadness steal
Forgotten smiles and tears!

For when she sang that song to me,
That little mournful lay,
We thought that life would always seem
As beautiful,—as bright a dream,
As soothed our hearts that day.

She never sang that song again,—
Her dream of life was o'er;
Yet oft amidst the weary strife
And ceaseless toil of busy life
I hear its tones once more!

It sounds,—the little mournful strain,—
As then, in other years;—
I hear with joy,—and yet I feel
Upon my heart in sadness steal
Remembered smiles and tears.

ENGLISH CHURCHES.

The "too early lost" Miss Landon left, as a legacy to the world, a portfolio of unpublished poems, one of which is the following, touching and beautiful:

How beautiful they stand,
Those ancient altars of our native land!
Amid the pasture fields and dark green woods,
Amid the mountain's cloudy solitudes;
By rivers broad that rush into the sea;
By little brooks that, with a lapsing sound,
Like playful children, run by copse and lea!
Each in its little plot of holy ground,
How beautiful they stand,
Those old grey churches of our native land!

Our lives are all turmoil;
Our souls are in a weary strife and toil,
Grasping and straining—tasking nerve and brain,
Both day and night, for gain!
We have grown worldly—have made gold our god—
Have turned our hearts away from lowly things;
We seek not now the wild flower on the sod;
We seek not snowy-folded angel's wings
Amid the summer skies—
For visions come not to polluted eyes!

Yet, blessed quiet fanes!
Still piety, still poetry remains,
And shall remain, whilst ever on the air
One chapel bell calls high and low to prayer,—
Whilst ever green and sunny churchyards keep
The dust of our belov'd, and tears are shed
From founts which in the human heart lie deep!
Something in these aspiring days we need,
To keep our spirits lowly,
To set within our hearts sweet thoughts and holy!

And 'tis for this they stand,
The old grey churches of our native land!
And even in the gold-corrupted mart,
In the great city's heart,
They stand; and chantry dim, and organ sound,
And stated services of prayer and praise,
Like to the righteous ten which were not found
For the polluted city, shall upraise
Meek faith and love sincere—
Better in time of need than shield and spear!

Force of Probable Arguments.—Probable arguments are like little stars, every one of which will be useless as to our conduct and enlightening; but when they are tied together by order and vicinity, by the finger of God and the hand of an angel, they make a constellation, and are not only powerful in their influence, but like a bright angel, to guide and to enlighten our way. And although the light is not so great as the light of the sun or moon, yet mariners sail by their conduct; and though with trepidation and some danger, yet very regularly they enter into the haven. This heap of probable inducements is not of power as a mathematical and physical demonstration, which is in discourse as the sun is in Heaven, but it makes a milky and white path, visible enough to walk securely.—*Bishop Taylor.*

The truly great
Have all one age, and from one visible space
Shed influence! They, both in power and act,
Are permanent, and Time is not with them,
Save as it worketh for them, they in it.
—Coleridge.

How to find Contentment.—I know a man that had health and riches, and several houses, all beautiful and ready furnished, and would often trouble himself and family to be removing from one house to another; and being asked by a friend why he removed so often from one house to another, replied, "It was to find content in some one of them." But his friend knowing his temper told him, if he would find content in any of his houses, he must leave himself behind him; for content will never dwell but in a meek and quiet soul. And this may appear, if we read and consider what our Saviour says in St. Matthew's Gospel; for He there says,—"Blessed be the merciful, for they shall obtain mercy. Blessed be the pure in heart, for they shall see God. Blessed be the poor in spirit, for theirs is the Kingdom of Heaven. And blessed be the meek, for they shall possess the earth." Not that the meek shall not also obtain mercy, and see God, and be comforted, and at last come to the Kingdom of Heaven; but in the meantime he, and he only, possesses the earth, as he goes towards that Kingdom of Heaven, by being humble and cheerful, and content with what his good God has allotted him; he has no turbulent, repining, vexatious thoughts, that he deserves better; nor is vexed when he sees others possessed of more honor or more riches than his wise God has allotted for his share; but he possesses what he has with a meek and contented quietness, such a quietness as makes his very dreams pleasing, both to God and himself.—*Izaak Walton.*

O, the one life within us and abroad,
Which meets all motion and becomes its soul,
A light in sound, a sound-like power in light,
Rhythm in all thought, and joyance everywhere!—
Methinks, it should have been impossible
Not to love all things in a world so filled;
Where the breeze warbles, and the mute still air
Is Music slumbering on her instrument.
—Coleridge.

Fatal Stupidity.—The lesson of our mortality divine Providence doth every day, yea, every hour and minute, press and inculcate on us, and as it were beat into us. The funeral bell ever and anon rings in our ears, and we daily tread upon the graves of others. Many of us already find the harbingers of death within us, we all see the triumphs of death without us, and "in the midst of life we are in death." Alas! that among so many remembrancers, wherewith Providence hath surrounded us, we should, with that monarch in story, need yet another monitor to tell us every day, "Remember that thou art mortal." Yet this is our case. What fatal stupidity is it that hath seized upon us? Hath the frequency of these admonitions made them to lose their force and virtue on us? are we become like sextons or grave-diggers, that, by living, as it were, in the charnel-house, and daily conversing with the bones and skulls of dead men, at last become hardened, and of all mortals are the least apprehensive of their mortality? Or rather are we affectedly ignorant, and do we wilfully put the evil day far from us? Whatever the cause be, the effect is sadly visible.—*Bishop Bull.*

O thou that rearest with celestial aim
The future Seraph in my mortal frame,
Thrice holy Faith! whatever thorns I meet,
As on I totter with unpracticed feet,
Still let me stretch my arms and cling to thee,
Meek nurse of souls through their long infancy.
—Coleridge.

Significance of Architecture: Being Part of an Address by the Rev. Richard Cox, at the Laying of the Cornerstone of Zion church, New York, August 6th, 1853.

Believing that as in the tabernacle and temple of old everything had a meaning, so in the rightly appointed and arranged Christian church everything should be symbolical of doctrines or facts embodied in our holy faith, we plan the edifice of which we now recognize the beginning, with special reference to the expression of truth and the illustration of holy principles. We wish it to speak in its own language to the minds and hearts of every one who looks upon its walls or occupies a place beneath its roof. In a word, we wish that all who behold it shall discern at once that it is dedicated to the most solemn and sacred of uses, and that every one of its many parts shall convey a lesson, if it be possible, even to the very thoughtless. And for this purpose we adopt the style which for many reasons we say is inaptly called the Gothic—the style in which the skill of masters found the many ways of giving life and power to dead material things, and at the same time appealing with nearly equal effect to the pious feelings of alike the cultivated Christian and the unrefined but meek imitator of his heavenly Master.

In making this selection we have the approbation of the many poetical and learned, not the least of whom is Coleridge: who says, "The Greek art is beautiful. When I enter a Greek church, my eye is charmed and my mind elated; I feel exalted and proud that I am a man. But the Gothic art is sublime. On entering a cathedral, I am filled with devotion and with awe; I am lost to the actualities that surround me, and my whole being expands into the infinite; earth and air, and nature and art, all swell up into eternity, and the only sensible impression left is, *that I am nothing.*" It need hardly be said that he thus speaks of an effect the fulness of which is not likely to be reached in such parish churches as our limited means enable us to erect in this country. The edifice here to be placed can only approach that effect by a humble yet faithful adherence to the style so justly and appropriately praised. All we can hope to accomplish is described by him who wrote.

> "As chanced, the portals of the sacred pile
> Stood open; and we entered. On my frame,
> At such transition from the fervid air,
> A grateful coolness fell, that seemed to strike
> The heart, in concert with that temperate awe
> And natural reverence, which the place inspired."
> —Wordsworth.

We are told that when Christian edifices were first erected they were made to extend from the west to the east, their length being far greater than their breadth, and terminating at the east end in a semicircle, representing as closely as possible the body of a ship, in allusion to the ship into which our Lord entered, which was always looked upon as a type for the Church; and also to the Ark, in which Noah and his family were saved from destruction. Hence comes the architectural term *nave*, derived from the Latin word *navis*, a ship. The following passage from the apostolical constitutions shows how far this allusion was carried. It orders, "When thou callest an assembly of the Church, as one that is the commander of a great ship, appoint the assemblies to be made with all possible skill; charging the deacons, as mariners, to prepare places for the brethren, as for passengers, with all care and decency. And first, let the church be long like a ship, looking towards the east, with its vestries on either side at the end. In the centre let the Bishop's throne be placed, and let the presbyters be seated on both sides of him; and let the deacons stand near at hand, in close and small garments, for they are like the mariners and managers of the ship."—[*Book ii, sec.* 28.]

In obedience to this ancient usage and direction we plan this edifice with its length nearly twice its breadth and with especial reference to *orientation.* For we cannot forget the example set us by the primitive Christians, and that yet earlier example of the Jews, who in all their wanderings, in their devotions, turned towards the sacred city and the site of their holy temple. We would emulate their thoughtful and suggestive piety, and turning eastward look towards those spots and places more hallowed than any others on earth—the birth place of our blessed Lord, the region in which He passed His ministry, and especially that peculiarly consecrated hill on which in unheard-of and, to us, incomprehensible sufferings, He made an atonement for a guilty world. If I may be pardoned the apparent play upon a word, I will say that here, on this rising ground, in the metropolitan centre of the West, we provide that the attention of the people gathered in an edifice dedicated to God with the appellation of an ancient sacred hill, shall ever be turned Zion-ward; and thence derive suggestions of thoughts and emotions most appropriate to the place and the duties and employments for which they shall be assembled. Here do we plan that by a perspective directing the eye towards the altar, through an avenue of similar and several times repeated parts, there shall be provocatives to a solemnity in which the mind shall be at once centred in the sanctuary and borne away to the distant sacred land and to that higher holy of holies "whither the forerunner is for us entered, even Jesus, "made an high priest forever after the order of Melchisedek."

And surely this feature of our plan is not inapt or useless—not based alone on ancient usage: for,

> "Our life lies eastward; every day
> Some little of that mystic way
> By trembling feet is trod:
> In thoughtful fast, and quiet feast,
> Our thoughts go traveling to the East
> To our incarnate God.
> Fresh from the Font, our childhood's prime
> To life's most oriental time,—
> * * * * *
> Still doth it eastward turn in prayer,
> And rear its saving altar there;
> Still doth it eastward turn in creed,
> While faith in awe each gracious deed
> Of her dear Saviour's love doth plead;
> Still doth it turn at every line
> To the fair East—in sweet mute sign
> That through our weary strife and pain,
> We crave our Eden back again."

As of old, so here is it contemplated that much of our edifice shall mutely express a testimony to the cardinal doctrine of the Trinity—the mysterious and eternal Three in One. This we have in the *nave*, for the people; the *chancel*, or, as it is sometimes termed, the *choir*, for the minister to preach from and to receive the faithful when communicants; and *the most holy place*, within the chancel rails, for the priest alone. "The nave," says Lewis, "being the commencement of the Church, would, in the language of the designer, be read the Father, and being the first part, is of none. The chancel is of the nave alone: and the holy of holies is of the nave and chancel, proceeding from them. Thus it is that the ecclesiastical designer translated the creed into his own language, and informed the community, through his varied forms, divisions, and arrangements, upon the doctrine of the Trinity." Nor is the architectural expression of the doctrine only thus; for to signify the Holy Trinity we have besides the three parts lengthwise to which allusion has now been made, the threefold division breadthwise of the nave and aisles: of which Keble so simply and yet so beautifully says,

> "Three solemn parts together twine
> In harmony's mysterious line;
> Three solemn aisles approach the shrine,
> Yet all are one."

There we erect the Tower, indicative of strength—the strength which is peculiarly the Christian's—that to which the Apostle alluded when he said, "My brethren, be strong in the Lord and in the power of His might." In its deep foundation and its proportions, more massive than the other parts of the structure, we read the confidence we ought to have in the might and protection of Him for whose honor the building is intended. Or, as some will have it, in the tower we have signified the *love* of the Christian heart, descending to deepest depths and laying there its strong foundation, and rising thence in equal strength and apt and fair proportions, supporting well the spire, indicative of the sublime aspirations of holy *hope* which out of love so certainly do spring.

Should the liberality of the neighborhood, as we trust it will, enable us to add this feature of the spire to the other features of our plan, how shall we rejoice, whether we view the Tower as symbolizing either strength or love, when with upturned eye we view gracefully growing from it, the tall index, penetrating the atmosphere above and pointing the pilgrim, weary and wayworn here, to mansions in heaven. What other spot in all this Mammon-worshiping city can vie with this in fitness for such an emblem of the disciple's hope? Where more suitably than here can be established the silent yet eloquent pleader for concern and effort for the far-off and blessed rest with Christ in His Father's house—the contrast between the base things of earth, towards which the Spire never looks, and the pure celestial things to which, in spite of man's perversity, it is ever directing his attention? Kind friends, ye who have the means, and especially ye who are interested in adorning and rendering conspicuous this pre-eminently beautiful portion of our city plot, help us to do our duty; help us here to erect the proper and, perhaps, most expressive finish to our sacred building. Help us to make the Tower with which now our plan terminates, but the foundation for the striking emblem of Christian aspirations that may direct even the busy worlding to profitable thoughts in the brief intervals in which he turns his mind from thrift and calculation, and read a profitable and consoling lesson to the mariner as he sails upon our noble bay or rivers. Then, as we construct the system of arches with which the interior is to be graced,—each one of which is symbolical of *faith*—the great religious faith which supports all our spiritual structure—the structure which is nothing without the keystone, Jesus Christ—may we anticipate that through coming ages many will realize what Wordsworth described and felt when he wrote:

> "In my mind's eye a Temple, like a cloud
> Slowly surmounting some invidious hill,
> Rose out of darkness: the bright work stood still;
> And might of its own beauty have been proud,
> But it was fashioned and to God was vowed
> By virtues that diffused, in every part,
> Spirit divine through forms of human art:
> Faith had her arch—her arch, when winds blow loud,
> Into the consciousness of safety thrilled:
> And Love her towers of dread foundation laid
> Under the grave of things; Hope had her spire
> Star-high, and pointing still to something higher:
> Trembling I gazed, but heard a voice,—it said,
> Hellgates are powerless phantoms where *we* build."

Even our *doors* must be allowed to have their sweet expression. We make them comparatively low, betokening thus the humility with which we should enter the house of God and gate of heaven, and illustrating also the words of the Saviour when He said, "Strait is the gate, and narrow is the way that leadeth unto life." Besides, as has justly been remarked, "Wherever the porch and door may be, the language of the Lord Jesus Himself has consecrated them as a memorial of His own person, as 'Emmanuel, God with us.' '*I am the door,*' saith He: and this it has been supposed that He said, pointing at the door of the Temple, before which He stood."

Lest I should be tedious, let me give, instead of what I should like to have said more at length, a comprehensive quotation, the substance of which is from Durandus. It says, "*The roof* signifies *charity*, which covereth a multitude of sins." *The floor* signifies *humility*, of which David saith, "My soul cleaveth to the pavement." "The language of St. Paul has consecrated *the pillars* as an allusion to *the Apostles*, and great *doctors of the Church: James*, Cephas, and John, saith he, *seemed to be pillars.*" "The glass windows in a church are the Holy Scriptures, which repel the wind and rain, i. e., all hurtful things, but transmit the light of the true sun, i. e., God, into the hearts of the faithful. These are wider within than without, because the mystical sense is the more ample, and precedeth the literal meaning. Also by the windows the senses of the body are signified: which ought to be closed to the vanities of the world, and open to receive with all freedom spiritual gifts." And while I am quoting let me add, as it has been said by another, that the "clerestory with its spring pinnacles and woven tracery, hangs over the altar and the sanctuary, like a coronet upheld by the strong arms, which the Christian architects learnt to make powerful and obedient for this purpose."—[*Poole.*]

Of course, while we are mindful of the different parts of our edifice to which reference has been made, we shall not omit to set in its conspicuous place the *font* destined to be, as we trust, the "laver of regeneration" to many a soul, and to speak effectively where the Spirit admonishes to "wash and be clean." Here it shall stand a constant preacher of the purity of which the element it shall contain is the emblem, and looking at it, many an adult shall say almost unconsciously to himself, "See, here is water; what doth hinder me to be baptized?" while many a parent shall seem to hear emitted from its strong sides, "Suffer little children to come unto Me and forbid them not, for of such is the kingdom of heaven." 'Suffer them to come unto Me in the way I have appointed, in the sacrament I have consecrated, and they shall receive the Holy Ghost.'

And finally, here we build the chancel, with a roof exclusively its own, to indicate how entirely it is set apart from the rest of the sacred edifice for the peculiar services of the priesthood and the altar: and we make its roof lower than that of the nave, to admonish those who shall officiate within it, that the more we are exalted, so much the more does it become us to be humble.

Ruled off by the chancel-rails, at the very head of the whole sanctuary, are we to have the Christian "holy of holies," the sacred altar to *be contained* within—sacred because it is set apart for the celebration of the most solemn mysteries of the most holy faith. It will be "an altar whereof they have no right to eat which serve the tabernacle." Its language will always be, "Behold the Lamb of God, who taketh away the sins of the world." It will always proclaim the Atonement. An impenetrable awe will shut in and enclose those sacred precincts. Around that holy table, as some delight to call it, will rest a cloud, illumined, it may be, with sacred light. Presumptuous men will endeavor to fathom what is there revealed and yet concealed. But they shall be baffled ever. To the simple and the child-like those mysteries are, in a measure, open: to the proud and arrogant, never. There symbolically, in mere bread and wine, shall be celebrated that wondrous, painful, yet happy event in which the Son of God offered himself an atonement and a ransom for this world. There, as the ministering servant, conscious of his great unworthiness of the place and duty, endeavors by his symbolically official act to "show forth the Lord's death until He come," shall he be conscious that the angels gather around the consecrated recess, and look with delight upon the repentance which approaching hundreds bring as an offering to the altar-steps, and the faith by which they look through symbols to a once crucified but now risen Lord.

Here shall Christ Himself be present—revealing Himself as he does not reveal Himself unto the world—taking possession anew of many a reclaimed and devoted heart, and so fitting it for its multiplied struggles with the world, the flesh, and the Devil, and preparing it for the victory which we all may have through the Beloved.

I do not wonder, therefore, that the poet wrote,

> "Unto the East we turn, to which belong
> More than the heart divines, or eye descries;
> There is the altar which our life supplies.
> The voice is silent, lest it should do wrong
> To things which are too high for mortal tongue.
> The Heavens are looking on with wondering eyes,
> And Angel faces crowd the o'erhanging skies."
> —*The Cathedral.*

Were our contemplated temple for nothing else than for the erection of such an altar, it would be worthy of all the expense, the labor, and the skill which we mean to have devoted to it. But when, as we have shown, it is to contain suggestions in every one of its parts; when in every item of the perfect whole which we wish it be, it is to have a voiceless yet a powerful discourse; when everywhere it is to speak of Christ and Him crucified and the doctrines, the facts, and the persons with Him connected; and when we add, that it is ever to be used for the reading and the preaching of His word,—who shall say that we have not good ground to rejoice that He has enabled us to lay this cornerstone, and under it to deposit the Bible and the Book of Common Prayer in token of our sincere devotion not only to "the faith once delivered to the saints"—*just as it was once delivered to them*—without change or alteration,—but also to Him from Whom all pure faith doth come?

If you divide suffering and dross, you may
Diminish till it is consumed away;
If you divide pleasure and love and thought,
Each part exceeds the whole; and we know not
How much, while any yet remains unshared,
Of pleasure may be gained, of sorrow spared:
This truth is that deep well, whence sages draw
The unenvied light of hope; the eternal law
By which those live, to whom this world of life
Is as a garden ravaged, and whose strife
Tills for the promise of a later birth
The wilderness of this Elysian earth.
—Shelley.

"Laboring Poor."—Let government protect and encourage industry, secure property, repress violence and discountenance fraud, it is all that they have to do. In other respects, the less they meddle in these affairs the better; the rest is in the hands of our Master and theirs. We are in a constitution of things wherein—"*Modo sol nimius, modo corripit imber.*" But I will push this matter no further. As I have said a good deal upon it at various times during my public service, and have lately written something on it which may yet see the light, I shall content myself now with observing, that the vigorous and laborious class of life has lately got, from the *bon ton* of the humanity of this day, the name of the "*laboring poor.*" We have heard many plans for the relief of the "*laboring poor.*" This puling jargon is not as innocent as it is foolish. In meddling with great affairs, weakness is never innoxious. Hitherto the name of poor (in the sense in which it is used to excite compassion) has not been used for those who can, but for those who cannot, labor—for the sick and infirm, for orphan infancy, for languishing and decrepit age: but when we affect to pity, as poor, those who must labor, or the world cannot exist, we are trifling with the condition of mankind. It is the common doom of man that he must eat his bread by the sweat of his brow, that is, by the sweat of his body, or the sweat of his mind. If this toil was inflicted as a curse, it is, as might be expected from the curses of the Father of all blessings—it is tempered with many alleviations, many comforts. Every attempt to fly from it, and to refuse the very terms of our existence, becomes much more truly a curse; and heavier pains and penalties fall upon those who would elude the tasks which are put upon them by the great Master Workman of the world, who, in His dealings with His creatures, sympathizes with their weakness, and speaking of a creation wrought by mere will out of nothing, speaks of six days of *labor* and one of *rest*. I do not call a healthy young man, cheerful in his mind, and vigorous in his arms, I cannot call such a man *poor*; I cannot pity my kind as a kind, merely because they are men. This affected pity only tends to dissatisfy them with their condition, and to teach them to seek resources where no resources are to be found, in something else than their own industry, and frugality, and sobriety. Whatever may be the intention (which, because I do not know, I cannot dispute) of those who would discontent mankind by this strange pity, they act towards us, in the consequences, as if they were our worst enemies.—*Burke.*

Spain.—Spain is the most extraordinary country in Europe, from the great superiorty of its climate, the advantages of its position, and the variety, abundance and richness of its productions. It is not less extraordinnary in its history, in its sudden rise to power, in the opulence of its colonies, and in the completeness of their alienation, and in the general decay of its influence among nations.

On a glance at the map, it would seem to be made for universal dominion. Covered on three sides by the ocean and the Mediterranean, and on the fourth by the Pyrenees, a rampart absolutely impregnable if vigorously defended, it appears to command Southern Europe, while itself remains guarded by the mountains and the sea. Its very form has the compactness of an empire; it is nearly a square, including Portugal, of 600 miles a side, and this square exhibiting every form of surface and soil, mountains and valleys, adapted for every kind of European and tropical production, with every kind of climate, from the wholesome cold of the North to the sultry temperature of the South; its centre a vast table rising to three thousand feet above the level of the sea, an elevation double that of the Alpine plains—that table land constituting nearly one-half of the surface of Spain; thus by one of the fine contrivances of nature, or rather of Providence, giving, in the midst of a southern, the refreshing vigor of an atmosphere like our own. The whole extent of Spain proper is about 185,000 square miles, or double the area of the British Isles; yet this immense, prolific, and superb space, contains only a population of about ten millions of souls.

Once sovereign of Germany, Italy, and the Netherlands, Spain has lost them all. Once sovereign of the gold and silver countries of the Western world, Spain has lost them all; once sovereign of a chain of colonies unqualled in the world, Spain has lost them all but Cuba and some nameless others, and holds even those by the precarious tenure of American conscience. Spain has never recovered that self-inflicted blow, the loss of the Armada.—*Blackwood's Magazine.*

LAKE OWASCO.

> One of the seven fair lakes that lie
> Like mirrors 'neath the summer sky.
> —Ensenore.

Fair lake, upon thy tranquil face,
The gilded clouds, in rich array,
Reflected pass, and leave no trace—
Types of thy people passed away!
And he who through thy pictured page
Looks deepest down, with rapture sees,
Like relics of that long-lost age,
The glimmerings of dim mysteries.

Well may the statesman, for such seats,
Resign the empire's helm awhile,
And deep within thy green retreats,
The languid summer hours beguile.
Here Scipio had, in joy, repaired
With Lælius, at the Senate's close,
And by thy shaded strand had shared
The charms of friendship and repose.

Bright visions haunt thy storied dells,
Nor may thy crystal waters drown
The mingled pomps of poets' spells,
And legends of thine old renown.
To fancy's ear they utter speech
In tones unsyllabled before,
And every ripple on the beach
Seems faintly whispering, "Ensenore."
William Croswell.

UNPROFITABLE ARGUMENTS.

The *Christian Witness* administers the following spirited and just rebuke upon that well-known conspiracy against the peace and quiet of the Church, which, as men who see no chance for themselves but by caricaturing others, has of late been putting forth a series of tracts and pamphlets anonymously, all written, as would seem, for the double purpose of making it appear that the authors and abettors of them hold the sacrament of baptism to be nothing, and that those who differ from them hold it to be everything.

There is, in the Church, as in the world, much 'labor lost.' As Christians, we all have a great work to do, which involves the highest interest of ourselves and of our fellow-men. It is a work of God, and for eternity. To spend our time in frivolous employments, and to waste our words in useless discussions, is not only unbecoming the followers of Christ, but a positive wrong, and therefore cannot but be followed by injurious consequences.

There are certain great truths, and certain great arguments, which belong to the every day duties of Christian teaching, and without which we can hope for no sure success in the work of the Gospel. The plan of salvation is a divine system. It is a system of truth revealed to the world by God, and written out by the pen of inspiration. This truth is made up of parts, which bear certain relations to each other and to the whole. They have a positive importance, as being divine, and they have also a relative importance, which is greater or less, according to the relation which they sustain to the whole system as the divine agency for the salvation of the world. While, therefore, every truth has its value because *divine*, it has its proper place, as prominent or subordinate, since 'God hath set every one of them in the body, as it hath pleased Him.' The fact, then, of the divine authority of a principle is no ground for warranting us in seizing upon it, and at all times and seasons urging it upon the attention of all persons indiscriminately. For this truth, however important, is not an isolated principle. We have it from God, but we have it in connection with others, as parts of a great and perfect whole. Every argument in support of this glorious system, like every principle which makes a part of it, has its proper place; and which, out of place, would not only be useless but mischievous. If a man should undertake to use his *ears*, where and when he ought to use his *eyes*,—or should employ his *hands* in doing the office which belongs to his *feet*,—it would require no very elaborate argument to prove that he was either crazy or wilfully abusing the gifts of his Creator; nor would such a procedure be in any degree justified by the plea, that these members were bestowed by the Creator,—are an important part of the body, and were, moreover, made to be used; and not to use them would be a criminal neglect. While all this is acknowledged, it is not less true that a perverted use is not only profitless but sinful.

There are certain distinctive principles of our Church, which are important,—fundamentally important. We are bound to understand them, and to maintaim them as Churchmen. We cannot neglect this, without involving ourselves in some measure of guilt. There are occasions, when these particular truths are to have a very prominent place, and are to be supported by strong arguments, unflinchingly maintained. But to bring them forward on all occasions, and make their enunciation, and the repetition of the arguments in support of them, the chief burden of our lips and labors, is to make ourselves and our sentiments appear ridiculous if not contemptible in the eyes of the world; and for our misguided pains we shall be found raising rather then removing obstacles, in the way of the Church's advancement.

Were we to judge from what we see and hear, we should be compelled to conclude, that in the estimation of not a few, who call themselves Churchmen, their great duty was, to proclaim, in season and out of season, some *one* distinguishing excellence of the Church system, or, on the other hand, some *one* great principle of Christian faith. All of which would be very proper and profitable in their place; but improper and unprofitable out of their place. A single great truth seems to so completely fill the field of the ecclesiastical and theological vision of some persons, that there does not appear to be any room whatever for anything else; so that when an idea becomes a favorite with them, it soon expands to such dimensions that it has no chance to turn over, and hence they never succeed in seeing but one side of it, and so live in blissful ignorance of everything in relation to this particular subject, which does not belong to *one side of one idea*.

This is the more to be deplored, since it not only narrows their minds and contracts their faith, but brings with it many other disastrous results. Such persons feel at liberty to exhibit their views, and support them with a degree of bold and persevering tenacity, which is not only annoying to their brethren, but a positive injury to the cause of religion. In these discussions, the great end of the Gospel is quite overlooked. The businees of salvation,—the duty of winning souls to Christ,—of building up His kingdom, because it is *His*—of persuading men to forsake their sins, and follow their Saviour;—the cultivation of the graces of the Christian character, and their manifestation in the daily walks of life;—the promotion of brotherly love, especially among members of the same household of faith;—the fostering of harmony and good feeling among all who love the Lord Jesus Christ in sincerity and truth,—are duties, which are made to give place to the one great notion of their hearts and minds. Such persons provide iron bedsteads for their brethren; and woe to the man who is either too short or too tall for their unyielding dimensions; the one may lose his head, in the attempt at reduction, while the other will find the process of elongation approaching quite too near the rack of the Inquisition.

Now, all this is radically wrong. If Churchmen would consent to abandon extreme views and extreme measures, and be content to take all the Church teaches, and at all proper times and places fully develop and faithfully maintain them without either affecting singularity or cherishing a feeling of hostility towards those who differed from them, they would find their own religious character greatly improved, while the success of the Church growing out of the union and harmony and devotion of its members would demonstrate the fact that God blesses His children, who love Him and who love one another.

There are errors,—very grievous errors, abounding in this age, as there always have been. The devil is exceedingly busy both in the Church and in the world. This is no time for indecision or inaction. Every Soldier of Christ is bound to have his armor on. This is not the time for those who hold the Gospel trumpet, to amuse the world, or entertain their friends in trials of skill in giving forth uncertain sounds. Clearness of views, firmness of action, and oneness of purpose, are characteristics that ought to distinguish all who pretend to be the true disciples of Christ.

Yet, we regret to know, that at this important period, when so much seems to depend upon the timely labors of the faithful, so many are disposed to divert and distract the attention of the Church, by the discussion of questions which are of no importance, and only serve to alienate brethren, and sow the seeds of discord. And what renders the matter more serious and more deplorable is the fact, that those who go furthest, on either side, seem to be fully persuaded, that in these extreme measures they are doing God service.

A Visit to Dr. Routh.—The Rev. A. C. Coxe, of Hartford, is publishing a very interesting and attractive series of papers in the *Church Journal*, entitled "Impressions of England." The papers are written with the usual grace and felicity of the writer; all alive with spirit, yet full of ease, sweetness, and delicacy; rendering his style altogether a model in its kind. Such, at all events, is our impression of his "Impressions." We have been minded several times to make extracts from them; but the words,—"Entered according to Act of Congress," standing at the head of each paper, have scared us away. At length we have ventured for a little bit, being resolved, that if Uncle Sam's agent call upon us, we will ask him to take a glass of "your excellent Shenis," and then "fork over." The aforesaid little bit tells how the writer made a little bit of a visit to the aged and venerable Dr. Routh, carrying to the place a big heart, and bringing away a bigger.

I had seen the Duke of Wellington and Samuel Rogers. There was one whom I desired to see besides, and on some accounts, with deeper interest, to complete my hold upon the surviving past. For sixty years has Dr. Routh been President of Magdalen, and still his faculties are strong, and actively engaged in his work. I saw him in his 96th year; and it seemed as if I had gone back a century, or was talking with a reverend divine, of the olden time, who had stepped out of a picture-frame. He sat in his library, in gown and bands, wearing a wig, and altogether impressing me as the most venerable figure I had ever beheld. Nothing could exceed his cordiality and courtesy, and, though I feared to prolong my visit, his earnestness in conversation more than once repressed my desire to rise. He remembered our Colonial Clergy, and related the whole story of Bishop Seabury's visit, and of his application to the Scottish Church, which Dr. Routh himself first suggested. "And now," said I, "we have thirty Bishops and 1,500 Clergy." He lifted his aged hands, and said, "I have, indeed, lived to see wonders," and he added devout expressions of gratitude to God, and many inquiries of interest in our Church. I had carried an introduction to him from the Rev. Dr. Jarvis, and at the same time announced the death of that lamented scholar and divine, whose funeral I had attended a few days before I sailed from America. He spoke of him with affection and regret, and also referred to his great regard for Bishop Hobart. I could not say farewell to such a patriarch, in the meaningless forms of ordinary intercourse, and, as I rose to depart, I craved his blessing, and humbly knelt to receive it. He placed his venerable hand upon my head, and said—"God Almighty bless you, for Jesus Christ's sake," and so I took my departure, with my heart full, and with tears in my eyes.

Going, quite alone, to St. John's College, I indulged myself in delightful meditations as I lounged in its gardens, and watched the young gownsmen shooting arrows at a target, or enjoying themselves about the walks. I went into the quadrangle, that munificent monument of Laud's affection for his beloved college. I passed on to the chapel. The door was not locked, and I entered it alone. Beneath the altar lies the Archbishop's mutilated corpse; and there, too, lies the stainless Juxon whom he loved so well, and who served the last moments of Charles the First, with the holy offices of the Church. I gave myself up to the powerful impressions of the spot, and spent a few minutes in very solemn meditations. In the library of the college, I afterwards saw the pastoral crook of the martyred primate; the little staff which supported his tottering steps on the scaffold, and the cap which covered his venerable head only a few minutes before it fell from the block.

PEEPING BEHIND THE CURTAIN.

A significant editorial of *Le Republicain*, a French liberal paper conducted in this city, with marked ability and energy, and representing the opinions of a vast mass of our French fellow-citizens, appeared in their issue of Wednesday, August 3rd. It well merits the attention of every American, and should be carefully pondered by those, especially, whose duty and occupation it is to watch over the interests and safety of our Republic. For this reason we translate it, and commend it to the notice of the American press.—*Daily Times.*

Revelation.—The press and public opinion in Europe are the dupes of a triple game, in which the circles of diplomacy are, at this moment, engaged. Instead of continuing to ask themselves the eternal question, "Shall we have war in the East?" without ever finding an answer, Democrats would be better employed in seeking the solution of another enigma, if they have not already divined it.

The real international policy is not in protocols, notes, and diplomatic conferences; it is not in sovereign manifestos. The game now begun will not develop itself either on the Bosphorus or the banks of the Danube. Turkey is, indeed, the object of preconcerted Russia and Austrian covetousness; but under this apparent aggression and mediation are concealed other darker and more dangerous manœuvres.

The various "Chancelleries" have since 1852, formed a secret "holy alliance." The Jesuits gave the idea, at once put in practice by the adherents of M. Bonaparte. The league embraces France, Russia, Austria, Rome, Naples and Spain. It is a crusade, organized in the interior of each State, against liberal institutions—a war fomented against the nations who are yet free. The janissaries of the Pope, the company of Jesus, have furnished the directing committee; M. Carlier, an ex-prefect of M. Bonaparte's police, at present discharging no determinate functions, is the traveling agent. This political bird of the night is, in secret, uniting the threads of the conspiracy—the object of whose mysterious coalition is to annihilate Socialism, Democracy, Liberalism, and Protestantism. In these sinister councils is meditated and planned the ruin and subjection of those nations whose liberties may not be stifled under the extinguisher of Catholicism. The dark conspirators have marked England and the United States, on the map of the world, with a red cross, which designates those countries for proscription, should they prove difficult to subdue.

Meanwhile, a large portion of the British Whig and Tory aristocracy is frightened by the progress of Chartism, and the threatening murmurs of the disinherited working-classes, whom the recall of their corn-laws has not been sufficient to appease; it turns its eye towards Catholicism, that sole logical protector of privilege, who holds in her sovereign hands the poison which stills the sufferings of indigence, and the rod which scourges down revolt. Conversions multiply, and the initiation augments the sum of its recruits. This state of things greatly embarrasses the Protestant Government of the United Kingdom; the councellors of H. M. Queen, and Pontiff of the Established Church, appear to hesitate in the Eastern question. They are pressed under the triple weight of Chartism, of the leaders of the Peerage, and the enterprises of another Majesty—the Czar—who is also sovereign Pontiff of *his* Church; but this episode of the sinister drama which is preparing, is by no means their greatest source of anxiety.

The immigration from Ireland into the United States; the invading activity displayed in concert therewith by the Bonapartist Police and the Catholic clergy; the propaganda of their journals; the impetuosity of their spokesmen, even when they parade the monkish hood and cowl of altered hue; the progress of American Catholicism in population, in wealth, in influence, in audacity;—all these symptoms portend an approaching religious and political schism. Roman absolution flatters itself with the idea that it will soon reduce the inharmonious Democracy when the Union shall be broken.

The Government of France puts its hand on the hilt of its sword, exclaim the Bonapartists in their ordered enthusiasm. Let not the Democracy become the dupe of these demonstrations; the concert is not between the Tuileries and England against the Autocrat; the reality is an occult complicity between the latter, Austria, and the house of M. Bonaparte. While the Police journals are intoning throughout Europe the trumpeted flourishes whose echoes resound beyond the ocean, the initiated hold their conferences in Paris itself; they held such Congress there in the month of July, and, on the spot, resolved the crusade against England and the United States, the principal hearthstones of liberalism and of liberty.

This crusade will soon be preached. The prætorians of the house of Bonaparte will form the advanced guard, and will restrain the masses at home.

We say the house of Bonaparte, because the men whose instrument the chief of that family has been, find him a little worn away. He has made too much scandal in the world. They are thinking of getting rid of him by plot or otherwise, and the Republicans are then to have palmed upon them the odious part of the scheme. They are beginning to cluster around the sun of M. Jerome. The latter possesses great advantages over his competitor; he is the puffy portrait of the *other*,—his legitimacy is uncontested. Besides, Mr. Jerome, the son, like a real pretender, tacks on a kind of liberalism. Duped by the representations of which he is the object,—in case of the more or less natural death of his rival,—he holds himself in readiness for any event; and it is even said that his Cabinet is already formed—M. Girardin at the head.

We say the house of Bonaparte, because France is a stranger to these schemes; she is ignorant of them, and is their victim. The destiny of that noble and generous land is quite apart from that of the power set over her by the Jesuits. Even while Bonapartism constrains France to serve the counter-revolution outside, that it forces her children to stifle their mother, she protests, with all the energy of her repressed public sentiment, against the crusades which have been carried out, and those in preparation. She protests, in exile, on the pontoons, in the bagnio of her colonies as by the domestic fireside, but little sheltered from the violations of the police. *France will rise again, to give the world, for the second time within a century, independence and liberty.*

For the rest, the Dictator of Mexico has been won over to the conspiracy; in Belgium, the Flemish clergy; in Switzerland, the leaders of the Sœnderbund; in Holland, the promoters of the religious discord; in Spain, the demolishers of the last Ministry are the adherents of the holy league—*they* have commenced hostilities. Let Democracy and the Governments emanating from her bosom continue on their watch!

Rational Liberty.—Liberty, too, must be limited in order to be possessed. The degree of restraint it is impossible in any case to settle precisely. But it ought to be the constant aim of every wise public council to find out by cautious experiments, and rational, cool endeavors, with how little, not how much, of this restraint the community can subsist. For liberty is a good to be improved, and not an evil to be lessened. It is not only a private blessing of the first order, but the vital spring and energy of the state itself, which has just so much life and vigor as there is liberty in it. But whether liberty be advantageous or not (for I know it is a fashion to decry the very principle), none will dispute that peace is a blessing; and peace must in the course of human affairs be frequently bought by some indulgence and toleration at least to liberty. For as the Sabbath (though of Divine institution) was made for man, not man for the Sabbath, Government, which can claim no higher origin of authority, in its exercise at least, ought to conform to the exigencies of the time, and the temper and character of the people with whom it is concerned; and not always to attempt violently to bend the people to their theories of subjection. The bulk of mankind on their part are not excessively curious concerning any theories whilst they are really happy; and one sure symptom of an ill-conducted State is the propensity of the people to resort to them.—*Burke.*

Sympathy strengthened by years.—There are a few persons known to me in years long past, but with whom I lived in no particular intimacy then, and have held no correspondence since, whom I could not now meet without an emotion of pleasure deep enough to partake of pain, and who, I doubt not, entertain for me feelings of the same kind and degree; whose eyes sparkle when they hear, and glisten sometimes when they speak of me; and who think of me as I do of them, with an affection that increases as we advance in years. This is because our moral and intellectual sympathies have strengthened; and because, though far asunder, we know that we are traveling the same road toward our resting place in heaven. "There is such a pleasure as this," says Cowper, "which would need explanation to some folks, being perhaps a mystery to those whose hearts are a mere muscle, and serve only for the purposes of an even circulation."—*Southey.*

By wholesome laws to embank the sovereign power,
To deepen by restraint, and by prevention
Of lawless will to amass and guide the flood
In its majestic channel, is man's task
And the true patriot's glory! In all else
Men safelier trust to Heaven, than to themselves
When least themselves, in the mad whirl of crowds
Where folly is contagious, and too oft
Even wise men leave their sense at home,
To chide and wonder at them when returned.
—Coleridge.

Imperfection of Human Righteousness.—The enemy that waiteth for all occasions to work our ruin hath ever found it harder to overthrow an humble sinner than a proud saint. There is no man's case so dangerous as his whom Satan hath persuaded that his own righteousness shall present him pure and blameless in the sight of God. If we could say, "we are not guilty of anything at all in our consciences," (we know ourselves far from this innocency! we cannot say, we know nothing by ourselves, but if we could,) should we therefore plead not guilty in the presence of our Judge, that sees further into our hearts than we ourselves are able to do? If our hands did never offer violence to our brethren, a bloody thought doth prove us murderers before Him: if we had never opened our mouths to utter any scandalous, offensive, or hurtful word, the cry of our secret cogitations is heard in the ears of God. If we did not commit the evils which we do daily and hourly, either in deeds, words, or thoughts, yet in the good things which we do how many defects are there intermingled? God, in that which is done, respecteth especially the mind and intention of the doer. Cut off, then, all those things wherein we have regarded our own glory, those doings which we do to please men or to satisfy our own liking, those things which we do with any by respect, not sincerely and purely for the love of God, and a small score will serve for the number of our righteous deeds. Let the holiest and best thing we do be considered. We are never better affected unto God than when we pray; yet, when we pray, how are our affections many times distracted! How little reverence do we show to the grand majesty of that God unto whom we speak! How little remorse of our own miseries! How little taste of the sweet influence of His tender mercies do we feel! Are we not as unwilling many times to begin, and as glad to make an end, as if God, in saying "call upon Me," had set us a very burdensome task?—*Hooker.*

Resignation.—There is a resignation with which, it may be feared, most of us deceive ourselves. To bear what must be borne, and submit to what cannot be resisted, is no more than what the unregenerate heart is taught by the instinct of animal nature. But to acquiesce in the afflictive dispensations of Providence—to make one's own will conform in all things to that of our Heavenly Father,—to say to Him in the sincerity of faith, when we drink of the bitter cup, "Thy Will be done!"—to bless the name of the Lord as much from the heart when He takes away, as when He gives, and with a depth of feeling of which, perhaps, none but the afflicted heart is capable,—this is the resignation which religion teaches, this the sacrifice which it requires.—*Southey.*

Thou mayest be sure that he that will in private tell thee of thy faults is thy friend, for he ventures thy dislike, and doth hazard thy hatred; for there are few men that can endure it, every man for the most part delighting in self-praise, which is one of the most universal follies that bewitcheth mankind.—*Sir Walter Raleigh.*

COMMUNICATIONS.

For The Churchman.

AN ACT to provide for the incorporation of Religious Societies. Passed April 5, 1813.

Its Defects and need of Amendment as regards the Church. No. 2.

In my last was mentioned some of the defects in the Religious Incorporation Act as regarded our ordinary parish meetings. It is also defective as regards the rules and powers of vestries, or else our practice needs to be amended in accordance with the law. The law provides "that no meeting or board of such trustees (the vestry) shall be held, unless at least three days' notice thereof shall be given in writing under the hand of the rector, or one of the churchwardens." Is this provision complied with? What the city practice may be I do not know, but as to country practice I can say from my own experience in a number of parishes, not one time in ten. Perhaps not one in a hundred. A *verbal* notice on the Sunday previous is the usual mode, and not always even that. Again, the law says "that no such board shall be competent to transact business, unless the *rector*, if there be one, and at least one of the churchwardens and a majority of the vestrymen be present: and such rector, if there be one," or a warden "shall preside."

This rule is probably usually complied with, but not always. A rector is not often present, I presume, when his salary, the mode of raising it, or its amount, is under discussion. It would be very awkward for all parties, and yet the law requires it. But how, when a rector sends in his resignation? Must he be present to have his resignation accepted? I think he must, according to the law. And yet I presume his presence is seldom or never given. But I contend that an acceptance of a rector's resignation by a vestry, in the absence of the rector, amounts to nothing at all: that he is just as much the rector after such act as before, with all the rights and duties of the same, and any subsequent so-called rector is but a usurper, unwittingly indeed; rector *de facto* but not *de jure*. It is manifest, then, that a rector's presence should not be required to accept of his own resignation.

Again: Rectors are often absent from their parishes for six months or a year. The law provides for parish meetings in such case by saying that in the absence of the rector one of the churchwardens or vestrymen shall preside; but no such provision is made as to vestry meetings. *There can be no legal vestry meeting unless the rector, if there be one, be present.* I would like to know how your city vestries get over this difficulty, while their rectors are absent in Europe? Do they have no vestry meetings, or do they *break the law?*

The question may arise in this connection, whether there can be an *adjourned* meeting of the vestry? The law requires three days' written notice. Would this be necessary at an adjourned meeting as at a new one?

I have been told by one of our Bishops that in order to avoid the inconveniences of the rector always presiding, and the three days' written notice, *some* city vestries have a meeting soon after their election, with the notice according to law, and the rector presides. That then they adopt a rule to adjourn from month to month on some stated day, say the first Monday, throughout the year; that thus they consider that, the Rector having in the first place opened the meeting, his presence is not thereafter necessary, and, it being the same meeting only adjourned, the necessity of the written notice or any notice is thereby dispensed with.

But it seems to me doubtful whether an adjourned meeting is allowable under the law, and *certain* that the presence of the rector cannot be legally dispensed with, when any business is transacted. I cannot see how the mode said to be adopted removes the difficulty at all.

But in looking over this Act another most important question arises. Have our clergymen as a general thing *any legal claim to their salaries?* The 8th section of the Act reads as follows, "that nothing in this act contained shall be construed or taken to give to any trustee of any church, congregation, or society, the *power to fix or ascertain any salary to be paid to any minister thereof, but the same shall be ascertained by a majority of persons entitled to elect trustees at a meeting to be called for that purpose;*" which salary, it goes on to say, shall be *ratified* by the said trustees, &c.

Now how often, I would like to ask, is a *special parish meeting* called to determine the salary of a clergyman? Do not the vestries invariably, or almost invariably, do this? Are they not, then, usurping powers not conferred upon them by law? Therefore, have our clergy generally any legal claim to their salaries?

I think we would very generally agree that our vestries *should* have this power; the law savors too strongly of Congregationalism to suit us. And if we think so, why do we not endeavor to have the law amended? But as long as it remains as it is, should we not *obey the law?*

Again: It often happens that in small country parishes it is almost impossible to fill out the number of two wardens and eight vestrymen from regular attendants at church, much less from communicants, or those who take an interest in Church matters. I have often heard devoted churchmen wish that they had the power to elect a less number, not only for this reason, but from the difficulty often of procuring a quorum, when necessary, of vestrymen who take no interest in the matter. I think it may therefore be as new to others as it was to me a few months ago, that there is a provision for meeting such a case. It is found in the 9th section of the general Act, which says "that whenever any religious corporation within this State, other than the chartered corporations, shall deem it necessary and for the interest of such religious corporation to *reduce* their number of trustees, that it shall and may be lawful for any such religious corporation to reduce their number of trustees at any annual meeting: Provided that such reduction shall not be such as to have a less number than three trustees in any one of the said religious corporations."

But although a reduction from the number of ten may be often desirable, does not this provision go too far? Be it remembered that the rector is made a trustee *ex officio*. Then the annual parish meeting may determine that they will only have three trustees, the rector by necessity, and the two wardens, thus doing away with the vestrymen entirely. Be it remembered further that this annual meeting may be held legally *without any notice*, that one or at most two besides the rector constitute a meeting, for anything in the law to the contrary, and surely here is a state of things never contemplated by the law, and which shows most conclusively its need of amendment. A rector and two parishioners may commit the keeping of the parish to themselves as long as they live or are connected with the parish. And observe, once *reduced*, the number of the vestry cannot be again *increased*, unless by special act of the legislature.

I know that many of the points thus raised are entirely theoretical, as regards large and flourishing parishes. It is not a supposable case that an annual parish meeting of Trinity church or Calvary, New York, should be attended only by two or three, or that the day should pass over without any notice. But they are practical, as regards small country parishes; the questions do often arise, and surely they ought to be settled.

If so much pains is taken, as we see to be, that the incorporation shall be legal in its primary steps, should not some care be taken that the legal existence, so created, may be preserved? And ought not the law so to be amended that it may easily be so?

I contend therefore that the law ought to be amended in the following particulars at least.

There ought to be some provision for the notice of the annual meeting for the election of the wardens and vestry.

There ought to be some number specified for a quorum at such annual meeting.

There ought to be a provision for an adjournment, when a quorum cannot be obtained.

The old vestries ought to hold over for some definite term, until others are chosen.

An *ex post facto* provision should resuscitate those parishes which have become defunct through neglect, or else they should all reincorporate.

The three days written notice should not be required for ordinary vestry meetings save when some very important business is to be transacted, and adjourned meetings ought to be distinctly allowed.

The presence of the rector should not be made indispensable, when matters personal to himself are under discussion, or when he is absent for a length of time from the parish.

Vestries should have the power, or else they should stop the practice, of fixing the salary of the clergyman. According to the present law they can only *ratify* what a *special* parish meeting has previously determined in that matter.

The provision for reducing the number of the vestry should be modified, so that there should at least be two or three *besides* the two wardens.

It would also perhaps be desirable that power should be given to vestries to make by-laws for their own government in things not specified in the Act. Such power not being given them, I suppose they must act under general parliamentary law.

If in anything I have misconstrued the Act, or my conclusions seem erroneous, I would be glad to be set right. And there are two or three inquiries which I should be glad to have answered through your columns.

Do the vestries of the *city* churches comply strictly with the law in any or all of the points which have been mentioned?

Are they governed by parliamentary law, or do they have by-laws?

Do they *all* have adjourned meetings?

Are city parish meetings ever adjourned?

Are special parish meetings ever called in regard to the clergyman's salary? Any remarks upon this subject, or answer to these inquiries would much oblige

A Rural Rector.

We have received the proceedings of the Vestry of the church of the Annunciation on the occasion of the death of the late Chief Justice Jones. We regret to say that they are too late for publication in the present number of our journal: they will appear, however, in our next.

NEW PUBLICATIONS.

Salad for the Solitary. By an Epicure. N. Y.: Lamport, Blakeman & Law. 344 pp., 12mo. 1853.

The present work, an agreeable melange of sentiment, criticism, pleasantry, and curious antiquarian research, is the production of Mr. Saunders, the present literary prime minister of Mr. Putnam, as heretofore of the Messrs. Harper. It includes fifteen papers, giving abundant evidence of very wide and choice reading and in some of the most sequestered paths of the rich old English literature. With the authors and books of the 16th, 17th, and 18th centuries in particular, Mr. Saunders is intimately acquainted, and he is also "well seen" in the classic miscellaneous literature of antiquity. In the authorship of the present century he is perfectly at home.

In the department of literary statistics, and the curiosities of literature, Mr. Saunders has a spirit, industry and judgment worthy of D'Israeli, while his social, gossiping essays are much in the familiar, tasteful manner of Leigh Hunt. He is quite equal to Tuckerman in this field. His lucubrations are ingenious in thought and aptly illustrated by rich poetical quotations, often recondite and happily selected. These papers are chiefly valuable as illustrations of literary history: involving some research and discrimination.

Mr. Saunders is an author-bookseller, the title of one of his own papers, a profession including Hutton, Lackington, Doddsley, Murray, Moxon, Knight, and a host of clever litterateurs. He is a Londoner, equally at home in New York, a voracious reader and an erudite bibliopole.

Some of his articles we recognize as old favorites of the *Democratic Review* some years since, e. g. Curious and Costly Books, the Pleasures of the Pen, &c., &c. Others are tasteful and poetic, pleasant summer reading. The volume is a table book for rainy days, odd quarter hours, &c., always a pleasant companion, not affecting profundity or wisdom.

J.

THE MISSIONARY BISHOPS' BILL.

Among the many important measures affecting the Church of England which are now before Parliament, few are more deserving of attention than that which authorizes the "consecration of British subjects to be Bishops in heathen or foreign lands," and which went through committee in the Lords last night. Before discussing it, we may be allowed to glance at the present aspect of Parliament towards the Church. Several Bills seriously affecting ecclesiastical interests are now before the two Houses; and some inconsistency might seem to be discoverable in our approval of many of their provisions, coupled with our constant protests agains Parliamentary legislation for the Church. But the Bill before us will aptly enough illustrate an important distinction which must be borne in mind. It is one thing for Parliament to assume the sole power of passing measures of direct, and often penal, legislation for the Church, deeply affecting its highest spiritual relations—measures which deal with the Church as though it were an extraneous and political body under the control of the Legislature—and it is quite another thing to pass mere enabling Acts. In the one case, Parliament supersedes the innate legislative functions and rights of the Church—in the other, a step is gained towards reviving them. An enabling and merely permissive Act, such as that relating to the Synodical Constitution of the Colonial Church, on which we lately congratulated our readers—or a measure such as this, referring to missionary Bishops—is, in fact, rather a loosening of the old State fetters than an addition to them. We care not how much Parliament meddles with the Church, so long as that meddling consists in the introduction of enabling measures. We have no right to complain of the action of Parliament, if it results in the abandonment of unjust and impolitic restrictions.

Nor do these measures interfere with the spiritual rights of the Church to transact her own affairs in her own way. Parliament does not say that the Colonial Churches *shall* receive such or such a Constitution, hammered and fashioned on the Colonial-office anvil, and none other—but only that the Colonial Churches *may*, if they think fit, fall back upon their undoubted corporate and spiritual rights, and settle internal regulations for themselves. So in the parallel measure now before us. Parliament does not dictate to the Church, and say, You shall consecrate Bishops for Borneo or Pegu. It only says that, whereas hitherto it has been thought necessary to apply to Parliament for special powers in particular cases, henceforth no restriction shall be laid by the State on the Church's inherent power and duty to fulfil the commands of its Great Head—to preach the Gospel in all nations. The substance of this Bill is a direct recognition of the spiritual, and so far independent, character of the Church. Independent, we mean, in spiritual things—such as the field and nature of missionary operations. No mission can work, much less can claim completeness, unless it represents the full organization of the Church. A mission without a Bishop is a contradiction in terms, because a Church without a Bishop is a contradiction in terms. And the essential character of a mission is to plant the Church; that is, the whole Church—the tree, not a single branch of it. If there are political objections to Christian missions, let them be avowed; for only such objections can justify any opposition to a measure for such an extension of the Episcopate. It is not intended by the present Bill to give the proposed Bishops large revenues, or State endowments—or even, so far as we can understand it, sees—about which, let us remark in passing, there might arise a serious difficulty. So that there is no occasion for jealousy on the part of the most extreme Dissenters. In fact, we do not see what argument can be raised against the measure from that quarter. The case is this:—The Church of England holds Bishops to be essential; or, as Dissenters would express it, it is an Episcopalian body of Christians—Episcopacy is of its essence. All Christian bodies have a right to proselytize in heathen countries. The Church of England, therefore, has as much right to send its missionaries, be they Bishops, priests, or deacons, to the China Seas or to the heart of Africa, as the London Missionary Society has. Hitherto the law of England has interfered, and denied the Church this right which all the denominations possess. But why should the Church of England be deprived, in the matter of missions, of that freedom which all other English Christians enjoy?

An objection was urged by Lord Powis on Monday night, which we can quite understand, and to a great extent sympathize with. He says that this measure may possibly be abused by the present authorities of the Church. We think it quite possible—nay, remembering the case of the Jerusalem Bishopric, it is, we fear, probable. Nevertheless, we maintain that the possible or probable abuses of a good principle afford no reason for resisting the principle itself. Better, far better, for the Church to be placed in such circumstances that it may possibly, and in details, do some questionable things, than to be so manacled and tied as to be disabled in the exercise of its vital functions. If the Church does wrong—if it violates the canonical principles of ecclesiastical communion—if it intrudes Bishops into settled Christian dioceses—if, as the loose phraseology of the Bill seems to permit, it retaliates the Papal aggression, and sends schismatic Bishops into other Christian sees—to its own Master and Head it is responsible. We had rather that the Church should have the power of committing suicide than that it should be debarred the use of life. But we have, we own, more confidence in the Church of England than to believe that the restoration of its spiritual rights will ever be abused to its destruction, or that the first use it will make of its recovered freedom will be to compass treason to its own principles. The Jerusalem mistake—and, because a mistake, a failure—is likely to act rather as a warning than as a precedent. And if it is suspected that those ecclesiastical authorities to whom the present measure gives new powers are likely to misuse them, the greater the need of Synodal action to assist, and, if need be, to control, the freer powers which the Church is recovering.

Lord Malmesbury interfered with a characteristic objection. It seems that he has an official horror of the inconvenient results of a martyrdom in the case of others, as well as of himself. Martyrdom in these days would, he thinks, entail diplomatic difficulties. If Bishop Gray or Bishop Selwyn were to meet the fate of St. Boniface or St. Bartholomew, he imagines that the Foreign-office would be called upon to make reprisals upon the Iroquois, and Zulus, and New Zealanders. For the death of a simple missionary priest, he considers that a campaign would be hardly necessary; but in the event of a missionary Bishop being stoned or slaughtered, he feels that the honor of England would be concerned. Indeed, a missionary Bishop is a character which is rather beyond Lord Malmesbury's apprehension. Let these official, or ex-official, forebodings be pacified. The Church of England would no more think of asking for a squadron or a regiment in the one case than in the other. If we have grace to produce martyrs, their crowns and palms are our Church's best reward. The State of England protects all its subjects in all lands; and we ask for no more protection for our Bishops than for the meanest cabin-boy in a merchantman. And rather than that the Church of England should not pursue its missions among the heathen, we should be well content that even the protection of the British flag should be withdrawn from those who are themselves standard-bearers in another army, and who bear to Pagans the banner of the Cross.—*Evening Journal.*

THE CHURCHMAN.

NEW YORK, AUGUST 20, 1853.

☞All letters on business must be addressed to JOHN HECKER, Proprietor of *The Churchman*. All communications and articles concerning the paper to the Rev. HENRY N. HUDSON, Editor of *The Churchman*.

No communication may rely on being attended to, unless authenticated by the name and address of the writer.

We beg to remind our subscribers that our terms of subscription are in advance, and therefore we must regard those as being in arrear who have not made their payments in accordance therewith. We have furnished bills in most cases, and those who have not already received them will do so (D. V.) during the current month. If they would remember that their subscriptions fall due at the commencement and not at the termination of the year, and that we never send out a bill before the amount thereof is due, they would save us the disagreeable necessity of so frequently demanding payment in advance. tf

We desire to call renewed attention to St. Ann's church for Deaf Mutes, hoping that all who have the interests of this peculiar class of the community at heart will continue to extend to it their sympathy and support. It may be well, however, to repeat the statement which has been so often made, that this parish is not for the exclusive use of Deaf Mutes, but is intended to be a regularly formed parish in which Deaf Mutes shall be gathered and cared for, having the afternoon service in their own language every Lord's day. When the proposed church shall be erected, it is contemplated to have morning and evening service *with the voice*, but during the present temporary occupation of the small chapel of the University in Washington-square, the former only is held. A notice in another column gives the existing arrangement. Under all the circumstances of the case it cannot be deemed discourteous to other parishes to hope that in process of time a band of earnest Christian men and women will rally around the minister of St. Ann's to encourage him in the work which he has undertaken.

THE CHURCH AT HOME.

Massachusetts.—We learn from the *Witness* that the Rev. Patrick H. Greenleaf, of Boston, has resigned the charge of St. Mark's church, and accepted a call to Christ church, Madison, Indiana. St. Mark's is a new parish, organized and carried on thus far with great labor and against great odds, by Mr. Greenleaf himself. We scarce know whether more to deprecate such a loss to the Church in Massachusetts, or to congratulate Indiana on such a gain. We can assure the latter, of what they doubtless know already, that in Mr. Greenleaf they have gained a man that is a man indeed. In his letter to the Committee of St. Mark's, resigning the rectorship of that parish, Mr. Greenleaf says,—"A wider field of usefulness has opened to me, most unexpectedly, in another Diocese; and to you, who know something of the difficulties which attend our best endeavors here, it cannot be matter of surprise that I feel it to be my duty to depart. To you and to the congregation among whom I have administered, I return my grateful thanks for the confidence and affection by which I have been always surrounded; and I have the happiness to believe that not one unkind word or feeling has ever arisen to mar the unbroken attachment between us." In their reply accepting the resignation, the Committee express, as they well may, very deep regret at the separation, adding,—"By your earnest devotion to the interests of the parish, you have accomplished what seemed to many impossible, and have overcome obstacles that to most men would have been insuperable; while by your kind attentions and faithful discharge of your pastoral duties, you have caused your parishioners to enjoy most happily the term of your ministry, and now to suffer much pain at your departure. We endeavor to console ourselves, at this moment of parting, with the apparent Providence which beckons you to a wider field of usefulness; and to bend without complaint to the decrees of Him who, as you have taught us, doeth all things well."

Rhode Island.—The *Journal* of the Sixty-third Annual Convention of the Diocese, which was held in Christ church, Providence, on the 14th and 15th of June, has come to hand. There are, it appears, 23 parishes and 28 clergymen belonging to the Diocese. The abstract of parochial reports presents the following statistics: Baptisms, 254; confirmed, 108; number of communicants, 2,201; of S. S. Teachers, 276; of scholars, 2,188; offerings and contributions for religious purposes, $6,192 73.

Western New York.—Few things in this working-day world are more touching than the feelings not unfrequently kindled by the separation of pastor and people. Such an instance is now before us, in a letter from the Rev. George Leeds to the Wardens and Vestrymen of Grace church, Utica, resigning the charge of that parish; he having received and accepted a call to St. Peter's, Salem, Massachusetts. We subjoin a part of his letter:

> Yet I am deeply affected by the earnest and undivided expression of desire which you and the congregation have been pleased to make to me, that I would continue in my present sphere. The confidence and attachment, which have been avowed so fully, and of which I have had ever-growing proof during my stay in Utica, have weighed with me seriously. The remembrance of the past fills me with tender emotions—your sympathy in sorrow, and your uniform kindness. However pained at times by the limitation of ability to enter into and improve the open field around us for extended good, I have constantly felt that I was useful among you, and that tokens of spiritual blessing were manifest in the parish. I could wish that that usefulness and those tokens of mercy had been a hundred-fold greater. My prayer will ever ascend for the young and the old of the congregation, the rich and the poor. I cannot sufficiently commend you to God, and to the word of His grace which is able to build you up and to give you an inheritance among them that are sanctified. For the members of the parish, singly and as a body, I shall ever retain the most lively interest. Of this whole community I feel as if I formed a part. I have grown up in it from almost the beginning of my ministry, and have become closely knit to it. I leave for the vicinity of my earlier home. I return to a Diocese in which I first laid my heart and my hand upon the altar for the service of Christ and His holy Church, and in which, as a son, I shall rejoice to labor; but however I shall renew connections dear to me always, whether of duty or friendship, I shall still fondly remember this region of my toils—this home of my wedded youth—this grave of my sweetest earthly hopes—this place which has been to me both the sepulchre and the garden in which that sepulchre is planted—this spot which has proved a house of God, in my trials, and a gate of heaven to my soul—this vineyard of Christ—this white field for the harvest, from which I have borne already, and hope to present hereafter, many sheaves to our Master, and over which my tears have fallen in bitterness for any lack of devotion and any lack of success on the part of the unworthy laborer, who now resigns its responsibilities.

On Sunday the 14th instant, Bishop De Lancey was in Buffalo, where, in the course of the day, he preached three times and confirmed 112 persons. The last we had heard of the good Bishop, he was confined at home with illness.

Maryland.—The Rev. L. Van Bokkelen, rector of St. Timothy's church, Baltimore county, has put forth a circular announcing some important changes in the arrangements of St. Timothy's Hall, which is a sort of academy connected with the parish. The number of pupils, which has been upwards of 100, will henceforth be limited to 50, and none are to be received above the age of fifteen. The course of study will extend from the Elements to a preparation for the Sophomore Class in College, or for the Counting Room. The pupils are to constitute the family of the rector, and live under the same roof with him and his associates. Each department will be arranged so as to prevent, as far as possible, the usual rudeness of school-life, and secure the quiet and decorum of a gentleman's household; the whole to be under the immediate personal supervision of the rector, who will devote his time and experience to his adopted family. The object in thus limiting the age of pupils received, is to prevent the evil influence of confirmed bad habits. Pupils, however, will be retained till the course of study is finished, provided they profit by the discipline and manifest an orderly disposition. Mr. Van Bokkelen assures the public, that as he grows older, he perceives more and more the great importance and need of early religious training; and that unless he sees evidence that some of his pupils are growing in grace and becoming the children of God, he feels that the work of a session has not been well done. To this, and to all similar Church schools, we wish nothing but success; and we hope they will be multiplied among us, being persuaded of nothing more fully than that to educate the young only in those points wherein all who call themselves Christians agree, is neither more nor less in effect than to inaugurate infidelity in their minds, because it removes religious discipline from the affections to the speculative understanding, and leads men to believe nothing but what they can see through and comprehend. We subjoin a paragraph from the circular, merely adding that the tenth annual session of the school will begin on Monday, October 3d.

> The object of the rector in reducing so largely the number of pupils, and limiting the age of admission, is to enable him to bring all under his own influence, and realize, if practicable, the idea of a family in which sufficient and competent instructors are employed—so as to secure the usual advantages of a large academy, while parental government is retained. The discipline will be strict, but not severe. Supervision will be constant. No pupils are desired but those who have acquired habits of obedience and decorum at home. The object of the school is to develop the good which has been instilled by the parent—not to eradicate those vicious tendencies which result from too great indulgence, or from associaton with corrupt companions. A rude or bad boy will be dismissed as soon as his character is known.

Virginia.—Mr. John Eyre, a member of the parish at Eastville, Northampton county, lately offered $2,000 for the building of a rectory, provided the parish would contribute $500 for the purchase and enclosure of a suitable site. The condition was immediately fulfilled, the necessary sum secured in a few days, an eligible lot of six acres purchased, and arrangements made for proceeding at once with the work. Honor to Mr. John Eyre!

The *Journal* of the Fifty-eighth Annual Convention of the Diocese, which was held at Wheeling on the 18th, 19th, and 20th of May, has made its appearance. According to this document, the number of parishes in the diocese is 175, while that of the clergy, Bishops and all, is only 107. The number of clergy last year, as set down in the Almanac, was 122. From the synopsis of parochial reports for the past year, we gather the following statistics: Baptized, 840; confirmed, 348; communicants, "as far as reported," 5,299; Sunday School Teachers, 565; Scholars, 2,975; "contributions to the cause of religion and the Church, $26,680." It would be observed, that this sum has been contributed "to the cause of religion *and* the Church;" how much of it went to the cause of religion *out* of the Church, is not said. It is worth the while, also, to compare the number of S. S. Scholars in these 175 parishes with that in the small Diocese of Rhode Island. From the reports of Bishop Meade and Johns, it appears that during the year there were 6 churches consecrated, 8 persons ordained Deacons, and 3 ordained priests, and 12 admitted as candidates for orders.

The *Southern Churchman* lately informed the world that the Church in Virginia was as "a city set on an hill," and on this ground urged those parishes that were not represented in Convention, to send in their reports in time for publication in the *Journal*. So that we are fully warranted in regarding the Diocese as a high-seated city, though, as would seem, rather for warning than for example. But perhaps their faith is of another and an higher kind than that it should need to be shown by works. Has Bp. Doane "hindered the Church" in their Diocese? They have not been able to hinder it in his. In all seriousness, however, we think very likely that the state of the Church in Virginia can be accounted for in such a way as would nowise impeach the faith or the zeal of any order of her members; and we would do nothing but heartily encourage them in doing the best they could, if they would but mind their own business, and leave off trying to dig out their neighbors' eyes. If we be not mistaken, or if figures do not lie, there is nearly as much glass in their house as in the houses of their brethren. We trust that on coming to know this they will spend less time in throwing stones.

Ohio.—The only Church news lately incoming from Ohio may be best inferred from an editorial in the *Western Episcopalian* of August 3d. In copying the article, which we do "more in sorrow than anger," we must needs express our wonder that the writer did not hold Bishop Doane and "Tractarianism" responsible for the "discouragements" under which the Church labors in that Diocese. Nor can we forbear to add, what is obvious enough, that most of the causes to which he refers must in all reason have been equally active in the Diocese of Michigan and of Western New York. The truth seems to be, that when New England people leave the sects, wherein they have been bred, for the Church, they generally do so because they have had enough of those sects, and suppose the Church to be something very different. They will not often leave, nor ought they ever to leave the old, hard, repulsive, grim-looking, but strong-built, five-legged Calvinism of the Puritans, for the jaunty, rickety, one-legged Calvinism of Bishop McIlvaine. The former, though hateful, was respectable; while the latter is such a compound of theological slip-slop, moral conceit, arrogance, bombast and violence, as one who has been acquainted with the former can hardly respect enough to hate. Here is the editorial aforesaid:

> The Episcopal Church in Ohio has labored, and is still laboring, under discouragements that cannot be fully appreciated by those entirely unacquainted with the establishing of the Church in a new country. Efforts to found the Church here were not made so soon as they ought by several years. And when they were commenced, many parishes were hastily organized, without a sufficient care to prevent the prominence of such nominal churchmen as it was desirable should not be considered the representatives of the Episcopal Church. Hence, in the absence of more correct knowledge of the true character of the Church, these became her "living apostles," known and read by surrounding people, to her exceeding great disadvantage. And hence, too, the unavoidable impression resting years afterwards, in some places, was that she was clothed in anything but "the beauty of holiness." The parish existed only in name, and finally either died out altogether or gave place to a new and more healthy organization.
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> The Diocese having passed the period of her infancy and collected within her borders a comparatively large number of clergy, was thought by the General Board of Missions sufficiently strong to dispense with any assistance from the General Missionary funds. But the most of her parishes, even where they attempted to give full employment to a clergyman, were still feeble. And the withdrawal of all but a nominal assistance from abroad, coming immediately after a great monetary crisis and a general depression in the business affairs of the country, made it impossible for some of the clergy who were previously subsisting on short allowance in feeble parishes, to remain at their posts. Embarrassments and frequent changes followed. So that in respect to the number of her clergy, the Diocese for a few years hardly held her own. Whether or not it was sound policy for the General Missionary Board to so soon neglect the feeble parishes in a State which is destined to exert a very great influence in the Confederacy, it would be perhaps useless, at this late day, to determine. The worst crisis in the Diocese we would fain hope has passed.

South Carolina.—We have received a pamphlet, puny in size and appearance, but very choice in matter, which shows that our South Carolina brethren are carrying on some missionary work in such a way as it does one's heart good to think of. The Church, it seems, has a Female Domestic Missionary Society in Charleston, of whose Executive Committee the Rev. Dr. Hanckle is chairman. The pamphlet in question consists merely of two reports, by the Rev. C. Wallace, missionary at St. Stephen's, East Bay, and by the Rev. A. W. Marshall, missionary at St. John's, Hampstead. These reports we shall condense as much as we can without weakening the force of the example they furnish. Of course the reports are addressed to Dr. Hanckle as the organ of the Society.

Mr. Wallace reports that, during the half year ending July 9th, there have been 21 baptisms, 7 marriages, and 4 funerals; the Holy Communion has been administered 13 times in the chapel, and 4 times in private to the sick; religious services and sermons twice every Sunday, and morning service nearly every week-day, except Saturdays; also a daily evening service in the Church Home. The Day school numbers 36, and is visited every few days by Mr. Wallace or his Assistant. Special instruction is given in the Catechism, and all the pupils attend the daily service. The rest of the report we give in the author's own words:

> The Congregation, though fluctuating continually as to *individual* attendants, remains about the same in aggregate numbers. Among habitual attendants, some of them communicants, are several, who were formerly Romanists. Of these, one was a native of France, two of Cuba, and the others of Ireland. I may here mention, that in the whole course of my ministry (17 years), I have lost but *two* to the Roman Church, one of whom being born and educated in the Church of Rome, had probably conformed to our Church out of interested motives, and reverted to her original faith on her death-bed; and the other, a simple-minded person, was perverted by her husband.
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> Eleven Communicants were added at Easter, four of them having been confirmed by Bishop Elliott. Of these eleven, I regret to say that *two*, both foreigners, proved unworthy. The others, as far as I know and believe, have lived worthy of their profession.
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> One of the most trying things in a mission of this kind, is the occasional instances of deception, against which no human sagacity can provide, except by a course of extreme caution and suspicion, which would destroy the influence of the Missionary, and render his labors unavailing. I have received no one to the Sacraments of the Church, and given no one aid from the Communion Fund, without visiting them repeatedly, nor without the most careful examination and inquiry. In this way my first judgment is usually sustained by the subsequent course of the individual. But there will still be a few cases in which art has so completely put on the appearance of nature, as to deceive all eyes but those of the Omniscient. But it is better to err in these few exceptional cases on the side of charity, than to take the other alternative of cold and hard suspicion, which would deny relief to many a worthy and suffering object.

During the same period there has been $251 25 expended for the poor, and $234 60 received, leaving a deficiency of $16 65. After stating which, the report continues thus:

> It will be seen from this account, that the poor of this Mission cannot be relieved, but by aid from other congregations. The sum given is in no case more than *three dollars* per month, often quite an inadequate amount; and yet in a season of comparative health, the poor's purse is exhausted. Should any prevailing sickness make its appearance in the ensuing summer or autumn, the Missionary will have no means of relieving the wants of the sick and the stranger, but through the benefactions of those whose hearts God shall open to supply the necessities of their suffering brethren. I have never made an appeal of this kind to a Charleston community in vain; and I trust that I shall not now be disappointed in receiving a substantial response.
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> I have made in the half year 837 visits; a less number than usual, on account of several attacks of indiposition, none of them serious, but in the aggregate enough to diminish considerably the number of parochial visits. All cases of sickness or other urgent calls, have, however, in case of my inability, been attended to by my Assistant.
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> The Chapel has been whitewashed within, at the expense of the congregation, new carpets and hangings have been furnished and other improvements made; but the building and fences now need painting. The expense will be about $130, which the Congregation (consisting now almost entirely of persons of reduced circumstances or of the strictly poor) is unable to raise. The collections at the door meet all the ordinary expenses, but leave very little surplus.

The Rev. Mr. Marshall reports that, during the six months ending June 30th, there have been at St. John's 4 marriages, 21 baptisms, and 22 burials; religious services twice on Good Friday and every Lord's day, once every Monday and each day in Passion Week. The Lord's Supper has been administered on the third Sunday of every month; also, on Easter, Whitsunday, and Trinity Sunday. The rest of the report is as follows:

> The children of the Congregation have been Catechized on the second Sunday of every month, those of the white after service in the morning, and the colored after evening service. The Sunday School for the white and colored children has been held on every Lord's day before service, in the morning, and that for colored adults and children after service in the evening. Catechetical instruction has been given once every week, to colored adults and children at the Chapel. Divine service has been held and a Sermon preached at the Poor-House, once every week, and visits have been made to its hospitals. The Chapel building has been repaired and painted; its north and east fences have been newly erected, and those of the south and west repaired, at a cost of $642 38. This amount has been raised by contributions from Church friends generally, and a donation from the Charleston Female Prot. Epis. Domestic Missionary Society. Proper receipts for the money paid for said repairs are in possession of our Secretary. The Missionary avails himself of this opportunity, to return his thanks to those benevolent friends who so cheerfully responded to this call upon them for assistance.

Alabama.—On the 7th of July, the Rt. Rev. the Bishop of the Diocese held a special ordination in St. Paul's church, Selma, and admitted the Rev. W. H. Platt, rector of the parish, to the Priesthood. The candidate was presented by the Rev. J. M. Mitchell, the Rev. J. M. Banister also taking part in the services.

Louisiana.—A correspondent of the *Episcopal Recorder* gives the following extract from a letter from Bishop Polk:

> The second week in June June I spent in the parish of Rapides, at Alexandria, confirming three white and thirty-three colored people, and preaching several times. I then went to Natchitoches, and spent a week there, accompanied by the Rev. Mr. McCoy. We preached twice a day from Thursday to Sunday, and on Sunday three times. I baptized a number of children, confirmed four persons, and raised $1000 salary for the clergyman who is coming to the parish, to be paid quarterly, in advance. We then took a stage of the most primitive kind, and were carried seventy miles to the parish of De Soto, where we preached two days, and I confirmed six white and four colored persons; thence to Shreveport, where we preached through Saturday, Sunday and Monday, and I confirmed eight persons; thence to Minden, where I preached last night, and shall preach again to-night. To-morrow I go to Jackson, where a wide field is opened for the Church. This is a very inviting field indeed; but that may be said of all parts of the Diocese. If we had the *men*, I mean *men that are men*, preachers of Christ, and who are not afraid to labor for His sake and for the sake of souls. I want at least twelve good and efficient men for the work now at hand, and ready to be done in the Diocese. May the Lord of the harvest raise them up, and bring them to us.

THE CHURCH ABROAD.

England.—The Colonial Churches Bill had passed the Lords, having been carried through all the stages without a division. The *Guardian* was led to believe it would be strongly opposed in the Commons, and called upon the friends of the measure to be on the alert.

Another important measure touching the Church had been introduced in the Lords. The second reading of the Bill was moved on Tuesday the 26th, by the Bishop of Oxford, who explained that the purpose of the Bill was to enable that to be done for British subjects, which could now be done only for foreigners. By former Acts of Parliament, the Archbishops of Canterbury and York can consecrate as Bishops persons not subject to the Crown, having first obtained the Queen's consent under the sign manual; and this Bill is to give the same powers, under the same restrictions, for the consecration of British subjects to be Bishops in foreign countries.—The Earl of Powis was apprehensive that the powers conferred by the Bill might be abused, unless carefully guarded.—The Earl of Malmesbury thought that Bishops created under this Act would hold a very different position from that of simple missionaries going at their own risk among a savage people; and that, in case of ill-treatment or death, the Government might be called upon to protect or avenge them.—The Bishop of Salisbury concurred in the measure.—The Earl of Aberdeen supported the Bill, which, he said, did not contemplate the assigning of Sees to the Bishops created under it; and he thought that nothing more was intended than to throw over them that protection which was extended to all British subjects in foreign lands. The Bill then passed the second reading. We give, in another column, an editorial from the *Evening Journal*, which will enable a fuller understanding of the measure.

Among the other doings of Parliament, not the least note-worthy is, that the wretched calumny on the Bishop of Salisbury, first hatched by the *Times*, and then taken into special cherishing by that snarling, malignant embodiment of wrong-headedness and theological rancor, the *London Record*, has received its quietus. On Thursday the 28th, the Bishop himself again brought up the subject on a motion for papers and documents relating thereto, when both the Earl of Chichester and the Lord Chancellor bore testimony to the fact that the Bishop *was not only justified in what he had done, but that he had no other alternative.* The real cause of the incongruities in the accounts connected with episcopal revenues, which have been made so much of by the ecclesiastical scandal-mongers, is the blundering legislation, which has since, to some extent, been corrected, and which is but another proof of the inexpediency of Parliamentary Church legislation.

The London Union on Church Matters held its annual meeting on Tuesday the 26th, A. J. B. Hope, Esq., M. P., presiding. Nothing was done beyond the reading and adopting of the Annual Report, which was, for the most part, but a recapitulation of the preceding Monthly Reports. The Committee begin by remarking that they have at present no special cause of anxiety for Church interests; though it is still necessary, as it always has been, for Churchmen to keep clearly in view the principles they are acting upon, and to state them definitely. We subjoin a few of the paragraphs wherein new topics are touched upon, or former ones viewed in a new light.

> Your Committee took a warm interest in the efforts made by the Diocesan Synod Committee, and gave the movement such support as lay in their power; but they watched with still greater interest the reported proceedings of Convocation, and they expressed their opinion, in their report for the month of March, that under the manifold difficulties of the case, a considerable step towards the restoration of the synodical action of the Church had been made, and that Churchmen had cause to be satisfied that the very important subjects which were brought under the consideration of the two houses were discussed with a degree of solemnity and moderation which even the opponents to synodical action could not gainsay. As the periodical opening of each session of Parliament comes round, Churchmen may look with increased confidence to a growing liberty of action in the two Houses of Convocation, to the development of the requirements of the Church, and to the adoption of the best mode of meeting them.
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> While expressing their sympathy with the interest which the subject of Convocation was exciting at home, your committee were also giving utterance to their hopes that the status and constitution of the Church in the colonies would more than echo back the cry for self-government as the only means whereby she could expect successfully to grapple with the prodigious responsibility laid upon her, amid a population widely scattered, though increasing, through the medium of emigration, at a ratio beyond what is recorded in the history of all previous colonization. These hopes have been in the most gratifying manner realized within the last few days by the Colonial Church Regulation Bill, which having been introduced by the Archbishop of Canterbury, and supported by the Government, has passed through all its stages in the House of Lords without a division. Your committee forbear to say more on the present occasion than heartily to congratulate the Union on so great and substantial an advance in the cause of synodical action.
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> It has been a source of deep gratification to the committee that the course pursued at the meeting of the National Society, which they recommended in their last report, has been so generally followed, and that the meeting was in consequence so eminently successful. We may now point to that meeting to show that the calumnies that are current against Churchmen are unfounded, and that those in particular who have been supposed capable of pressing their peculiar views at every risk of disturbing the peace of the Church for trifles, are able at the moment of their complete success to act with calmness and moderation.
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> We have not, speaking as a Union, been mere conservatives of what we find existing because it exists, or the upholders of traditional principles because they are established, nor have we been blind worshippers of the English relations of Church and State. On the contrary, we have always held that in Church matters there was very much that was defective; and we have therefore urged reform.
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> We think we can see that Church principles are steadily extending themselves and taking deeper root; that those who hold them are for the most part disposed to act with firmness, but with moderation; and that they are likewise, with few exceptions, ready to unite where danger threatens. Prosperity, however, must not lull us into security; and though for the present the different measures before Parliament, to which objection has been made, seem likely to be postponed till next year, it must be remembered that danger may arise at any moment. It must be our care to be prepared for any emergency, and at all times to commend our cause by the harmony, moderation, and constancy with which we maintain our principles. We should be desirous to unite in defense of the Church with all who are honestly aiming at the same object—and strive to conciliate politicians, and even disarm opponents, by showing that the measures which we ask for as due in justice to the Church, and as requisite for the development and efficiency of her institutions, are free from all party or political features, and can bring neither restraints nor injury upon other sections of the community.
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> Nor can the committee, though at the last moment, forbear to congratulate the Union on the introduction last night, to the House of Lords, of a measure of considerable importance, of which the object is to enable the Church to consecrate missionary bishops on its own spiritual responsibility. The principle of this bill goes far towards the recognition by Parliament of the inherent and independent rights of the Church.
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> What the aspect of Church matters may be when Parliament next assembles, no man could venture to predict. One thing is, however, certain, that no fresh session of Parliament can commence without its evolving questions of the highest interest to Churchmen, and on the course they may pursue during the recess, while opinions are more really moulded than even during the turmoil of the actual session, in no little degree depends the advantage of the position which they will occupy at each recurrence of the season of legislative business.

Among the many signs of a great reanimation in the the English Church, not the least considerable is the outgrowth, naturally consequent thereon, of divers charitable institutions. We have noticed several of these from time to time, and now have occasion to notice another. The Sisterhood of Nurses, located at St. John's House, Westminster, held its annual meeting on Friday the 22d, the Bishop of London presiding. The proceedings yield a fresh instance how the work of the Church grows upon her hands, as she shows herself ready and willing to do it. A few extracts from the Report of the Council will indicate the nature and scope of the institution:

> The long vacancy which unavoidably occurred in the office of Master, and the unsettled state of the Institution during some months of the past year, in consequence of its removal, have necessarily hindered, to some extent, its labor and its progress. Nevertheless, on a comparison with preceding years, it will be found that its usefulness has continued to increase. All its inmates have been fully employed, and a very large number of sick cases, both rich and poor, have been refused, only for lack of Sisters and Nurses to attend to them. Yet 189 sick persons have been nursed in the past year, including 33 poor. And in all these cases, with scarcely an exception, great satisfaction has been expressed at the conduct, attention and skill of the nurses employed. Even in the short time during which the House has had the opportunity of working among the poor of Westminster much suffering has been alleviated, much want (but only of the sick) relieved, and the lives of one or two poor people, through God's blessing, no doubt saved by the skill and attention of the nurses sent to them. The numbers tended may perhaps seem small, but the Council have labored to the utmost of their means. They only need larger resources, and, before all things, more fellow-laborers in the good work, to increase their sphere of usefulness. Next to Sisters, who are willing to serve Christ in the persons of the sick and needy, the Council are most anxious to obtain a regular supply of Probationers, young women of good character, members of the English Church, to be trained for the office of nurse. They desire particularly to call the attention of the country clergy to the fact, that the Master has authority to receive into the House, for one month's probation, any young woman, between the ages of twenty-four and thirty-five, who can read and write, and can bring with her the register of her baptism, a certificate of good character from her parish-priest, and of good health from a physicion or surgeon. If there should appear a reasonable probability of her becoming a good and trustworthy nurse, she would of course be definitely admitted among the inmates.
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> After nearly five years' experience, the Council feel the fullest confidence in the excellence of the objects which they have in view, and in the means employed for their attainment. They have, however, found it desirable to modify some of the original rules, which were necessarily only experimental; but they would impress it on the friends of the Institution that in this, as well as in every good work, it is necessary to its continued and complete success, that they be not weary in well-doing. The increased annual expenditure in Westminster renders necessary an increased annual income, and increased exertion to obtain it; and the enlarged field of labor in that populous city renders more than ever needful an addition to the number of Probationers and Sisters. Doubtless there must be in England no inconsiderable number of Christian women, not hindered by other and more sacred ties, who will be glad to embrace the opportunity offered them by this Institution of serving their Lord, by offices of love to the afflicted and distressed in mind, in body, or estate.
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> Upon the whole, looking to the success with which it has pleased God to bless the Institution for Training Nurses, in proportion to its means and opportunities, and, on the other hand, to the limited extent of those means, the Council feel that they are entitled to claim from the friends of the Church an enlarged measure of support, for the purpose not merely of preventing the total failure of the undertaking from the want of adequate resources, but of enabling its managers to go forth into a wider field of charity, and to extend its benefits to many poor persons, who are languishing hopelessly on the bed of sickness for want of the kind and skilful attention of pious and charitable friends.

The adoption of the Report was moved by the Earl of Harrowby and seconded by Dr. Todd, who, from a long course of medical experience, could bear ample witness to the immense importance of a good nurse; to the wretched character of the generality of the class; and, lastly, to the improvement which had already been begun by means of the present society. Dr. Wordsworth called attention to the reception of non-resident sisters and nurses in the institution, and considered a residence of four, five, or six months in the institution would be an immense benefit to any woman, in qualifying her for her duties in life. The Rev. Mr. Hill could testify to the advantages the nurses of the institution had brought with them to Westminster Hospital. No country needed more than England the establishment of Sisters of Charity. After a vote of thanks to the chairman, the Bishop dismissed the meeting with his blessing.

On Thursday the 21st, the children of the schools connected with St. Stephen's, Camden-town, had their annual festival, which is always a subject of interest to the surrounding neighborhood. After going through the usual routine of the school, and being examined in the Scriptures, the prizes were distributed to those of the children whose industry merited reward. The three schools—boys, girls, and infants—630 in all, were then regaled with tea and cake on the lawn situated at the back of the schools, which was tastefully decorated with flags and ecclesiastical banners for the occasion. A large number of the parents of the children, and of the friends and supporters of the institution were present, and manifested great interest in the proceedings. Several glees and good old English songs were sung, and the national anthem concluded the festivities of the day. The children then dispersed, highly delighted with the entertainment they had received. Each child taking home some little toy, as a memento of the happy day.

The new parochial schools at Deal, for 300 children, were opened on Monday the 18th. The foundation-stone was laid by the rector last September, and the schools are now in full operation. The building was designed by Mr. Poynter, and has cost, including the site, £2,300, which has been met by grants from the Committee of Council, the National Society, and the Diocesan Board, besides large contributions from individuals.

A new church, to be known as All-Saints, was consecrated at Heath, near Chesterfield, by the Bishop of Lichfield, on Monday the 18th. The edifice is in the Early Decorated style, consisting of a nave, chancel, tower, and spire, all of dressed stone from the quarry at Hardwick, which, together with the site, was given by the Duke of Devonshire.

A new church, situate at the Bank-top, Darlington, and dedicated to St. John the Evangelist, was consecrated, on Saturday the 23d, by the Bishop of Durham, who at the same time administered confirmation to 479 children. The building is in the Early English style, with sittings for 650 persons, the whole being open stalls. It is a district church under Sir Robert Peel's Act, and has cost about £4,000. There is a peal of six musical bells.

A new church, known as St. Mark's, was lately consecrated by the Bishop of Lincoln, at Ancotts, one of the most picturesque villages on the banks of the Trent. The church is described as a "neat stone edifice of the Gothic order."

A new church is nearly finished on the Isle of Dogs, opposite Greenwich Hospital. It has been built at the sole cost of Mr. Alderman Cubitt, M.P.

On Monday the 18th, the Rev. J. Brown, rector of Christ church, Blackfriars road, gave his annual festival to the poor people of the parish, 2,500 of them being assembled on the occasion.

Ireland.—The late dissentions in the Board of National Education were spreading through the country, the rejection of Archbishop Whately's having caused a good deal of exasperation. The Guardians of the South Dublin Union were greatly disturbed, because the Commissioners had, "at the mere bidding of certain parties, excluded highly useful and valuable works from the use of the National Schools." They lately had a meeting, at which they resolved, by a vote of 17 to 12, as follows:

> That the said Commissioners are unworthy of public confidence, and the said system cannot be considered one of united education, and that, therefore, the schools of this union be removed from being in connection with the said national system, or in any way under the control of the said Commissioners, and that two committees be appointed—one to consider under what system the Protestant children should be placed, and the other under what system the Roman Catholic children should be placed.

It was then arranged that the Protestant guardians should be appointed a committee for the Protestant childrrn, and the Roman Catholic guardians, for the children of that persuasion. It was thought by some that "this blow at the system would be followed up by the Protestant managers of every National school in Ireland."

Scotland.—The foundation-stone of a new church was laid at Dundee, on Thursday the 21st, by the Bishop of Brechin. There are already two churches in the place, known as St. Paul's and the Mission church. The large number of English operatives that have been drawn to the place by the great increase of the linen trade, is given as one of the reasons for undertaking a third. The following is a description of the new edifice:

> The plans of the church are by Mr. G. G. Scott, the style being middle-pointed or decorated, but modified by some local peculiarities of the ancient architecture of Scotland. The plans of the building represent it as cruciform, having naves, two side aisles, a north and south transept, chancel, and chancel aisles, the chancel having an apse terminating in an octagonal end, and having the interior of both aisles groined in stone. The principal entrance is to be in the tower, which, when finished, will be an elegant and conspicuous piece of architecture, situated at the west end. The principal dimensions of the building are as follows—the length of nave is 84 feet 4 inches; width of nave, 24 feet; breadth of side aisles, 10 feet 6 inches each;

total width of the church at transepts, 64 feet; length of the chancel, including the apse, 35 feet; the chancel itself, 24 feet; the height of walls to the roof, 42 feet; the height from floor to top of roof of nave is 67 feet; the height of groining from floor of chancel is 45 feet; the tower is 27 feet square at base externally, and is 213 feet in height including the weathercock. The church will form a decided ornament to the town when completed, a result which is expected to take place before Whitsunday next, so as to allow the congregation at that term to assemble within its walls. It is expected to hold about 800 persons, without galleries. The estimated cost of the building is about £9,000, exclusive of the ground.

The encouraging success of the movements touching the Cathedral of St. Ninian's is said to have had the effect of starting proposals on foot for establishing Cathedrals in the Dioceses of Moray and of Brechin. The celebrated correspondent of the *Evening Journal*, who signs himself "D. C. L.," has the following reflections concerning St. Ninian's, and the course of Bishop Wordsworth at the late Synod:

> Sir—Your paper on Monday contained the record of an assembly, unanimous in its action, and happy in its result, to which I would desire awhile to divert your attention from that broader scene of Church action which England presents. I allude to the Synod of the Dioceses of St. Andrew's, Dunkeld, and Dunblane, which recognized as their cathedral the church of St. Ninian, at Perth. This is not the first time I have had to speak to you of that church, nor would a dissertation to-day on the advantage of the cathedral system in general, or for Scotland in particular, be very novel. Those who felt the advantage of that system planned and carried through that cathedral in the face of much opposition; they have their reward in the cordial acceptance of their work by bishop and by Synod acting in unbroken unanimity. Whatever may have been the legal status of St. Ninian's, its new position admits but of one interpretation. The home blow has been struck, and the cathedral system is now planted in the un-established Scottish Church. To observe that it must spread over Scotland—that it must take root in the United States—that the work begun already in our colonies by Bishops Broughton, Field, Medley, &c., must extend—is simply to give utterance to a truism. The correlative development of Synod and of cathedral stands now recognized as a great and just principle; and in such a case recognition is the all important turning point.
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> An act of pleasing duty remains to be fulfilled—to testify the thankfulness of Churchmen in England to Bishop Wordsworth for the part he has taken in consolidating his cathedral. I need not say that the bishop's views and yours have not always been identical. Strong and sincere conviction begot somewhat vigorous language, it may have been; so much the more reason mutually to acknowledge earnestness on either side. I am certain that those who agree in your ecclesiastical views never desire to look upon Bishop Wordsworth in any other light than as he appeared when presiding in the two Synods which have given its final consolidation to the cathedral of the diocese over which he has been called to preside.
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> Most opportunely, in that same Synod, did the bishop bring home to the Church of Scotland, that, poor and scattered as it may be, it has the same duty to the not yet Christian world which lay so pressingly upon the Apostles, poor and scattered as they were. Let the first foreign mission of that Church proceed from its first restored cathedral, and a lesson will be taught more impressive than the most finished homily could convey.
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> Another step likewise has been made at this Synod toward the solution of the lay question, in the proposed institution of visitations at which the laymen might be formally present. Be the assembly called Visitation or Synod, is not of course a matter of very intrinsic moment, so that the great body of lay communicants may have their legitimate, their regulated utterance.

India.—The Bishop of Victoria, Dr. Smith, having lately made a tour through several parts of India, has written to the Rev. Ernest Hawkins, Secretary of the Propagation Society, giving a very encouraging account of the Missions which he visited. The letter is dated "St. Paul's College, Hong Kong, April 21, 1853," and is published in the *Colonial Church Chronicle* for August. We subjoin a liberal abstract of it, omitting nothing, we believe, that is of general interest to Churchmen. Perhaps we should remark in passing, that as Bishop Smith himself labors under the auspices of the Church Missionary Society, his testimony to the vigor and activity of the Missions fostered by the Society for the Propagation of the Gospel is beyond all suspicion of partiality. The Rt. Rev. Prelate arrived at Calcutta on the 29th of November last. We give the several matters in the same order and with the same headings, as they appear in the excellent paper from which we condense.

Bishop's College.—Time would fail me in describing the impressions upon a newly-arrived visitor while surveying this monument of the influence of the British Episcopate in India, and mingling in the scenes consecrated by the recollections of a Middleton and a Heber. The period of my visit was a vacation, and I had therefore no opportunity of seeing the College in its usual state of activity. After three years' absence from England, it was peculiarly refreshing to revive, in Bishop's College, Oxford reminiscences with two friends so full of Missionary devotion, and to feel a bond of sympathetic union linking together those laboring in widely-separated portions of the one great Missionary vineyard. I had a subsequent opportunity of visiting the College, and enjoying the hospitality of its excellent Principal. On these occasions I regarded it as no small advantage to the more immediate object of my visit, to have lengthened opportunities of conversing with Professor Banerjea, whose enlarged views, strong judgment, and cultivated mind, point him out as admirably qualified to exert a wide-spread influence in favor of Christianity over the higher classes of the native population. It is my earnest prayer and hope that the wise measures and energetic devotedness of Principal Kay and his coadjutors, may be the means of imparting a still greater efficiency to an institution which is adapted to great usefulness in raising the scale of attainments and qualifications in the native Clergy of India.

Baripore.—Five days after, I proceeded on a two days' visit to the Missions of the Society for the Propagation of the Gospel to the south of Calcutta, accompanied by Principal Kay, and one or two other friends. On Dec. 27th, I held a Confirmation at Baripore. About 300 native Christians attended the Bengalee service in the forenoon, after which I administered the rite of Confirmation to 43 adult converts, principally of the agricultural or fisherman caste. The native Christians joined heartily in the responses; the singing and chanting were very fair; and I had reason to be gratified by the marked attention with which they listened to my address, interpreted to them by one of the Missionaries.

Mogra-hat.—The next morning we arrived at the village station of *Mogra-hat*, where sixty native converts were confirmed, the services being similar to those on the preceding days. On both occasions, by the favor of the Missionaries, I had an opportunity of addressing and examining the native Catechists and Readers in private, and of saying a few words of exhortation and encouragement to these our weak brethren in Christ. It is, generally speaking, and with a few happy exceptions, the day of small things in Bengal with reference to the knowledge and attainments of the native Catechists and Readers. Although, in my view, Calcutta enjoys a pre-eminence above the southern presidency of Madras, in the higher class of educated natives, and the wider diffusion of the principles of European science, yet, in respect to the standard of qualifications in the native Christian lay agents, there is a decided inferiority to that which is generally perceptible in the Tinnevelly Missions of South India.

Madras.—On Sunday, Jan. 16th, I preached in the *Society for the Propagation of the Gospel's* church at Vepery, in Madras; and it was with real regret that I was compelled hastily to leave, and prevented from fulfilling an engagement to assist the Bishop at a native Confirmation in Vepery church. I had been present at a similar service in the *Church Missionary Society's* chapel, in Black Town, on the previous evening, and was unable to comply with a numerously signed requisition from the native Christians at Vepery to postpone my departure for a few hours, my arrangements having been made for each stage of my journey by palanquin, 400 miles, to Tinnevelly.

Tanjore.—Here I rested two days, one being Sunday, Jan. 23d. I thus had the opportunity of forming the acquaintance of the Rev. G. U. Pope, whose kind attentions rendered my stay at Tanjore doubly interesting and instructive. I preached twice to the English residents in the Mission church, and once, through Mr. Pope as interpreter, to the Tamil congregation of some hundreds. The pulpit is the identical one from which the venerable Schwartz preached sixty years ago. The next day I accompanied Mr. Pope on a visit to the Fort; its magnificent range of temples; and, what was of first interest, the Mission church within the Fort, in which stands Flaxman's monument, erected at the expense of the late Rajah to the memory of the aged pastor, and representing Schwartz in his dying moments, surrounded by the prince, his prime minister, and his European colleagues, spectators of the calm trust and holy confidence in the Almighty which seem to irradiate the very features of the departing saint.

Trichinopoly.—It was here, in company with your Missionary, the Rev. G. Y. Heyne, and the East India Company's Chaplain, the Rev. Mr. Morris, that I visited the localities consecrated by the reminiscences of Heber's last hours. An aged East Indian servant, who, twenty-seven years before, helped in vain to re-animate the Bishop, and was among the first bearers of the melancholy tidings of Heber's death, still survives, and was on this occasion our companion in visiting the bath in which Heber breathed his last. A tablet on the northern wall of the communion table records, in simple and pathetic language, the melancholy event, in St. John's church, which three hours previously had been the scene of his last Episcopal ministrations.

Tinnevelly.—On my arrival in the province of Tinnevelly, I determined to spend a fortnight in visiting the principal stations of the *Society for the Propagation of the Gospel* and *Church Missionary Society*. I had the happiness to spend two days with the Rev. Mr. Caldwell, at Edeyenkoody. This is generally held to be the principal and most successful Missionary station of the *Society for the Propagation of the Gospel* in the province. It is situated only a few miles from Cape Comorin, the high bluff promontory of which is within sight. It lies within two miles of the Indian ocean. The country around partakes of the usual features of the scenery of South Tinnevelly; the palmyra-tree covering huge tracts of bright red sandy desert, and presenting the most unique appearance that I ever beheld. Interspersed are a few belts of land, more or less cultivated, and producing crops of rice and grain. Nearly the whole population of the district belong to the Shanar caste, and are palmyra-climbers. During the proper season they are compelled to climb the lofty erect stem or trunk two or three times a day, to collect the saccharine juice which distils from this palm, and which forms the principal article of sustenance and export to the people. A short time previous to my arrival, a special service had been held in the church to invoke the divine protection on the palmyra-climbers during the approaching season, among whom fatal casualties are not unfrequent, from the breaking of the branches at the head of the palm, and the fall of the poor Shanar from a height of nearly a hundred feet.

Edeyenkoody.—On Feb. 3d, there were counted 830 native Christians assembled in the church, to receive from me an address, interpreted by Mr. Caldwell, after morning prayers. The whole village is a kind of model Christian settlement, where the superior advantages of Christian civilization may be visibly presented to the observation and imitation of the surrounding district; and I have passed from hut to hut in the village, and observed the beginnings of the church fabric, now rising a few feet from the ground, destined to succeed the present spacious but temporary building, and perceived the general signs of a native population rising above the surrounding level, and tasting the sweets of Christianity in the raising even of their temporal condition. I could almost envy the peculiar pleasure with which my friend must have regarded this village, in feeling that here, where eleven years ago all was desert and unoccupied, he has been honored by God as an instrument in raising a village, lined with tulip and tamarind-trees of his own planting, covered with cottages of his own planning or rearing, and, above all, tenanted (as we trust) by not a few converts of the Spirit's heavenly teaching, among whom God has made him a pioneer of Christianity in its higher spiritual benefits, as well as of civilization in its more exclusively temporal advantages; as a Missionary in such a post he has to fulfil the various offices of pastor, doctor, magistrate, and general counsellor. His wife is a most efficient helpmeet in his work, and has, with wonderful success, introduced lace-making among the Christian wives and mothers of the village.

Church Missions.—During the fortnight of my tour in Tinnevelly, 8,000 native Christians were assembled in the various churches of the two Societies; and although the numerical majority of the *Church Missionary Society* Missionaries and native converts led me to spend a larger amount of time with the Missionaries of a Society towards which such peculiar ties must always bind me; yet I have thought it best to give you a sketch of the *Society for the Propagation of the Gospel* Missions only. I can assure the venerable Society that, in the remote Missionary stations of Southern India, the Missionaries of both Societies live in cordial union and brotherly love. In Tinnevelly, more especially, this hallowed unity exists; and in passing from a station of the *Society for the Propagation of the Gospel* to a station of the *Church Missionary Society*, it was really gratifying and refreshing to the mind to behold fellow-laborers in the same great cause, and under the same great Chief Shepherd, from time to time meeting together for prayer, deliberation, counsel, and mutual help, and presenting those features of spiritual and of external agreement which should always distinguish the ministers of the same Church.

Moodaloor and Kadatchapuram.—On Feb. 4th I was engaged to proceed to the *Church Missionary Society* station of Kadatchapuram, ten miles distant; but could not resist the request made by the East Indian Missionary of the *Society for the Propagation of the Gospel*, the Rev. C. E. Kennet, to address his native congregation, of whom between 700 and 800 were assembled in the church at Moodaloor. I afterwards found that my venerable friend at the *Church Missionary Society* station, Rev. J. Devasagayam and his son, had been kept nearly two hours waiting to receive me. Their mode of reception was of a nature most pleasant and encouraging to a Christian Bishop; no compliments and no display, but an ascription of praise to the Almighty for my visit. The old man, arrayed in his white flowing native dress, stopped my palanquin, shook me affectionately by the hand, and then a long row of native Christians, by torchlight, outside the Church, sung the doxology in Tamil; and afterwards, on the other side of the road, all the school-children sung a Tamil verse composed for the occasion.

Sawyerpuram.—I cannot conclude without mentioning the agreeable visit which I paid to the *Society for the Propagation of the Gospel's* station at Sawyerpuram, and bearing my favorable testimony to the zeal and judgment with which their excellent Missionary, the Rev. Mr. Huxtable, has entered upon his work, and sought to repair the detriment which the Society is aware the station has recently sustained. I had the privilege of attending the services here, as at the other stations, as well as private meetings with the native Catechists and Readers.

Ceylon.—From this place I proceeded, about ten miles, to an old Dutch post, Tuticorin, from which I embarked in a native vessel, 180 miles, to Colombo, arriving there on Feb. 14th. After visiting Cotta and Kandy, at which latter place the Bishop came down from the Newera Ellia hills to meet me, during a stay of three days at the Pavilion, I returned to Colombo, and thence proceeding to Galle, embarked on Feb. 24th, for China, *via* Penang and Singapore. I arrived at Hong Kong on March 11th, after less than four months' absence; during which time, I trust, I have gained most valuable knowledge and counsel for our China Mission; and, not least, have learnt to appreciate more fully the labors and piety of many of the venerable Society's Missionaries, and the value of the great work in which they are engaged.

FOREIGN.

England.—The most considerable item of Parliamentary news for the week took place on Tuesday the 2d inst., when, in the House of Lords, the Marquess of Clanricarde referred to a report, that the Commander-in-chief of the Russian forces had ordered the Hospodar of Moldavia not to transfer any tribute to the Porte, informing him that in case of any such transfer it would have to be paid over again to Russia; and that those persons to whom the local government was entrusted had been ordered to hold no further communication with Constantinople. He added that it was impossible for such acts to take place without leading directly to events that all might have cause to deplore. And he asked the Secretary for Foreign Affairs whether the report in question had reached him officially.—The Earl of Clarendon said in reply, that by a despatch from Lord Redcliffe, dated the 17th of July, he had learned that the Consul-General of Russia had made a communication to the Hospodar of Moldavia, informing him that his relations with the Porte were to cease, and that the tribute was to be placed at the disposal of Russia, on the ground that, during the military occupation of the province, the action of the sovereign power was necessarily, though temporarily, suspended. It was also expected by the Porte that a similar order would be given to the Hospodar of Wallachia, and as soon as this should be done the Porte intended to order the Hospodars to withdraw and cease their functions. That Lord Redcliffe added, that in that event he should consider it highly improper for the British Consuls in the Principalities to continue in the exercise of their office. Lord Clarendon stated that he had lost no time in assuring Lord Redcliffe that the course he proposed to follow had the entire approval of the Government; and that by a special messenger, who was to leave that night, he should instruct Sir Hamilton Seymour to demand the proper explanation from the Russian Government.

The same day, in the Commons, Lord Dudley Stuart referred to a notice of motion touching the Eastern question, and wished to know whether, before the prorogation of Parliament, a day would be set apart for the discussion of that subject, or at least when the Government would be prepared to lay before the House a statement concerning the present relations with the different Powers of Europe. Lord John Russell stated in reply, that when, upon the invasion of the Principalities by Russia, the Emperor of Austria summoned the representatives of the other great European Powers to a conference on the subject, the Russian Ambassador did not attend. That the Ministers of England, France, and Prussia, being in attendance, agreed upon certain terms, which in their judgment might be accepted with honor by Turkey and Russia. That those terms had been assented to by the Governments of England and France, and were believed to have been transmitted from Vienna to Petersburg and Constantinople. In this state of the question, it was impossible for him either to say that it was desirable to have any discussion of the subject, or to fix any day for it. He added, that before the prorogation the Government would be ready to give all the information they possibly could on the subject.

The India Bill passed the Commons on Friday the 20th ult., amidst loud cheering.

Ireland.—It is now fully settled that Archbishop Whately, Mr. Blackburne, and Mr. Baron Greene have resigned their places in the National Education Board. Two of the vacancies have been filled by the appointment of Dr. Knox, Bishop of Down, and Mr. Brewster, the Irish Attorney-General.

At the late opening of the Assizes for the county of Down, Mr. Justice Jackson, in his charge to the Grand Jury, dwelt upon the atrocities of the Ribbon system, and appealed to the Romish clergy as follows:

> There is no doubt, and it will appear from the evidence in this case, that this conspiracy is confined to one class of religionists, and that no persons of any other religion are admitted into it; and when I urge all to join in putting down this baneful combination, I emphatically call on those whose duty it is to look after the morals and religious duties of their flocks to use their powerful influence—an influence believed to be more than human—I call on them to exercise it in the deterring and warning of all to refrain from joining in such societies; and, if that influence is exercised firmly, honestly, and faithfully, I trust that this frightful conspiracy will be utterly extinguished.

On Tuesday the 26th ult., at the Londonderry Assizes, the Rev. Dr. M'Carron, Romish Archdeacon of Londonderry, was indicted for having, on the 12th of June, at the chapel of Waterside, "incited, encouraged, and solicited certain soldiers, who were there attending divine service, to disobey the lawful commands of their officer." It appeared from the evidence, that on the day laid in the indictment, Ensign Everett, of the 54th Foot, had the command of some soldiers who were attending divine service in the Waterside chapel, and that on the Rev. Dr. M'Carron coming to that part of the service at which the lecture is given to the congregation, he addressed them, saying "that nunneries would be exposed to the insult of inspection, and that an Act was about to be sanctioned by Parliament which would violate the sacredness of the cloister, and be an outrage and an insult on the whole Roman Catholic body." Ensign Everett then ordered the soldiers, who were stationed in the gallery, to go below, and "fall in;" some of the soldiers at once obeyed the order, but the others remained in the chapel for some time longer, listening to the discourse of the reverend gentleman, in consequence of his stating that if the men stopped he would go on with the mass. After a protracted trial, the jury returned a verdict of "not guilty."

Ireland is said to be reaping great benefit already from the vast emigration that has taken place. The *Cork Reporter* descants on the subject thus:

> The only general change has been that two men at present perform the amount of work formerly done by three. This change is necessarily an improvement, however we may look at it. The two laborers who remain obtain the wages of three, and the third, who has emigrated, not only supports himself, and becomes a valuable producer elsewhere, but is enabled to relieve his countrymen at home of the burden of maintaining members of his family, who, if he remained, would be cast, as paupers, on the rates. In every way, then, benefit is conferred. In a very short time, we are satisfied, the advantages resulting from all this emigration will become generally recognized. Diminished poor-rates, by the conversion of paupers into free laborers, and by the gradual, indeed the speedy, departure of helpless relatives as emigrants, necessarily left behind at first, but supplied, as soon as possible, with the means of rejoining their friends abroad. Increased wages, and consequent contentment of the laboring population at home; these and similar results will be found quickly to follow from the movement about which so much alarm has been created. Such alarm, indeed, is now felt by few. The apprehension that the exodus would go on till our own population was exhausted haunts men's minds no longer.

France.—On Monday the 25th, a note from the Russian Government was presented to M. Drouyn de Lhuys by M. Kisselef, intimating that Russia was willing to negociate, but only on condition that all her demands should be complied with. The note was laid before the Emperor forthwith, whereupon it is said that the French Government was highly indignant.—The same day intelligence was received from Vienna, that the representatives of England, France, Austria, and Prussia met on Sunday, in conference, and agreed upon the project to which the assent of the Porte and of Russia would be required. At the issue of the conference, couriers were despatched with all haste to Constantinople and St. Petersburg. At the conference neither the representatives of Russia nor of the Porte were present.

On Wednesday the 27th, the *Caradoc*, which left Constantinople on the 20th, arrived at Marseilles, with important despatches. The *Constitutionnel* was assured that the terms of arrangement thus offered would not be accepted either by the Cabinets of London or Paris, nor even by that of Vienna.

The papers relate quite a novelty in judicial proceedings as having lately occurred in France. Monet, sometime Municipal Councillor and Officer of the National Guard, has been convicted at Genoble of murdering the Mayor of Uzes last September, and sentenced to death. The Mayor, it seems, was shot on the threshold of his own house, at an early hour of the morning, as he was about to start for Nismes to meet the then President of the Republic. Several witnesses saw the assassin fire the shot, and run away, but they could not identify his person with that of Monet. The authorities, therefore, caused Monet to dress as he was supposed to have dressed on the presumed occasion of his firing the shot, and compelled him to discharge a gun, at the same place, at the same hour, and at the same stage of the moon. The hesitating witnesses were then asked whether the "impression" created by this rehearsal of the scene was that which they felt on the morning of the murder. Some of them answered in the affirmative. Two who could not be got to do so were arrested in court. Monet has, since his sentence, attempted suicide in a very singular manner. He broke a bottle of wine, and with the pieces of glass stabbed himself in several dangerous places.

Italy.—A correspondent of the *Morning Chronicle*, writing from Turin on the 26th of July, has the following:

> Guerrazzi's imprisonment has been commuted into exile not only from Tuscany, but Italy. He meant to come to Piedmont, but it seems that the Grand Duke would not agree to this. Several months ago the Tuscan Government asked that of Sardinia whether Guerrazzi would be allowed to remain in Piedmont. The answer was in the affirmative. After the condemnation, and when the decree commuting the punishment was prepared, the Sardinian Minister at Florence, Marquis Sauli, was again asked whether Guerrazzi might go to Piedmont, and at the same time was given to understand that the Tuscan Government would very much prefer a refusal on the part of his Government. Marquis Sauli replied that he would write home on the subject. The answer from Turin, however, was again in the affirmative. The Tuscan Government wished to preserve the appearance of generosity, and to cast the odium of refusal upon that of Sardinia. Finding this vulgar trick fail, it resolved to banish Guerrazzi from Italy.
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> Several distinguished Neapolitans have arrived here. Their imprisonment has also been changed into exile without trial. Amongst them is the Marquis Luigi Dragonetti, who in 1848 was Minister of Foreign Affairs. This clever writer and accomplished gentleman has been kept in prison for four years, and is now sent into exile. One of the first orators of the Neapolitan parliament, Signor Avossa, who was exiled at the same time, has taken up his residence at Malta.
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> The latest accounts of poor Carlo Poerio's health are very sad. The illustrious prisoner is undergoing great moral and physical suffering in the horrid dungeon of Montefusco. Repeated attempts have been made by Cardinal Cosenza, archbishop of Capua, to obtain from the King some mitigation at least of Poerio's punishment; but in vain. This cardinal is one of the most estimable members of the Italian episcopacy, and is generally respected for his truly Christian virtues and universal charity.

The *Ticinese Gazette* says that Faenza is in a state of seige, in consequence of the late attempts on the lives of the the Governor and Genfaloniere of the town. Collina, a Papal functionary, residing between Faenza and Imola, has been murdered, together with his wife and family. This circumstance has rendered the state of seige at Faenza still more strict than before.

The health of the Pope is said to be very precarious, as he is daily becoming more debilitated from asthma.

Switzerland.—The Court of Assizes at Friburg had commenced the trial of the leaders in the last insurrection in that place. M. Perrier was the principal of them, and he admitted, in his interrogatory, that he was the military chief of the expedition, but denied that he organized it. It was really organized, he said, by the general discontent. He alleged that the committee of Posieux had always acted with strict legality, and that he should have done so himself, if the Government on its part had respected the law.

Denmark.—On Tuesday the 19th of July, the Parliament at Copenhagen was prorogued by Premier Orsted, who at the same time laid before the Houses an instrument entitled "Sketch of a ground law for the kingdom of Denmark, in so far as its own affairs are concerned." By this document, the right of self-taxation, the free electoral law, the liberty of the press, freedom of trade, the free corporation law, the contemplated introduction of trial by jury, guaranteed by the constitution, the independence of the law courts, as connected with oral pleadings, and separated from the executive, are all abolished and done away with in a heap. For free trade, the system of close guilds is re-established. The promised organization of the Danish Church by a free Synod in connection with a free Parliament is revoked, leaving the Church to be worked at will by a Minister of Public Worship. All persons employed by the State, the whole clergy, army, navy, those of the Customs and Excise department, every medical man in office, all public teachers and professors, are excluded from being candidates for the Diet, unless by the special permission of the Government. The Diet is to assemble every second year, not annually, as heretofore. There is to be a common representation, fixed by the King; under which representation there will be three provincial estates, one for Holstein, one for Schleswig, and one for Denmark. This "ground law" may be modified by the consent of two consecutive Diets. Finally, this new act is not to be submitted to the present Parliament, though pledges have been repeatedly made, that any change required by what is called "the whole-state legislation" should be laid before the legal assemblies. Thus every vestige of constitutional right appears to be destroyed "at one fell swoop;" the composition of the legislature lying almost wholly in the power of the King.

While on this subject, we may as well add a striking passage from a book just put forth in London by Sir Charles Anderson, entitled "An Eight Weeks' Journal in Norway": "An intelligent English gentleman informed me that the Danish Clergy have amongst them two parties, as in England, calling themselves high and low, containing the earnest and zealous elements of the Church, besides the inert and sluggish portion of that community; that the two former are drawing together more and more, from the dread of Romanism and rationalistic unbelief; that they watch with interest the progress made in England towards synodal action; and have already themselves held a kind of ecclesiastical council in Sweden, with certain delegates from that Church."

Austria.—For some days the Austrian papers had been teeming with accounts of a conspiracy against the life of the Emperor. Forty-seven persons, many of them students, had been arrested. Among those arrested at Vienna were some persons of mark, one being the son of a Councillor of the Empire, two, the sons of M. Trombella, and members of a great Italian family. At the last accounts, however, the plot had been reduced to an illegal Students' Union.

The Government had issued a decree prohibiting Austrian laborers going to Switzerland, and ordering those already there to return within two months. Nevertheless, it was thought that the difference between the two countries would soon come to a satisfactory adjustment; the terms of Austria being, that the refugees be expelled, and a pension granted for 22 Lombard Capuchins.

Troops, consisting mostly of light-infantry, left Vienna on the 18th, to form part of a corps of observation on the Turkish frontier.

Russia and Turkey.—Despatches from Constantinople of the 20th state that the conferences were progressing favorably, but nothing had been settled. The Porte wished Russia to evacuate the Principalities, and proposed to send an ambassador extraordinary to re-open negociations. There was talk about some secret treaty between the United States and the Porte. It was also said that three American frigates were in the Bosphorus, the Commodore asserting that the treaty of 1841 did not concern him. The *Evening Wanderer* states from a reliable source the following: "The Western Powers and Austria are straining every nerve to accommodate matters, but their success will depend on Redschid's remaining in office. Another ministerial crisis is feared. If the Redschid cabinet can be kept on its legs, conferences, with the consent of Russia, will be held in Vienna. *The United States has offered the Porte all possible succor, in money and forces.*"

A despatch from Vienna of the 31st says,—"Two days ago a messenger brought a proposition from the Porte, which was considered inadmissible. To save time, it was returned with a new basis for negociations concerted here. This, Russia would probably accept, and the Porte will be strongly urged to acquiesce therein."—Another despatch from Constantinople of the 21st states that Moldavia has declared itself independent of the Porte, and refuses to pay tribute in future; and that Wallachia was expected to do the same.—A third despatch from Belgrade of the 25th says,—"Prince Alexander is still urged by the Senate to abdicate; he refuses compliance, and has a strong party. A civil war in Servia is not improbable."

The news from Turkey of a few days earlier date yields some interesting particulars, from which we select the following items:

> The continuance of the Sultan's able Ministry is due to the exertion of Lord Redcliffe, who, on learning that the Grand Vizier had been called on to resign his seals of office, and that Redschid Pacha the efficient Foreign Minister, was to be supplanted by Ali Pacha or Fuad Effendi, went at once to demand an audience of the Sultan. The result of the audience was that the *status quo* was maintained. The best feeling was shown by the Ministry under the stress of circumstances. The Grand Vizier, in delivering his office, expressed his utmost desire to serve the Sultan; and when his post was offered in succession to Mehemet Ali and to Mehemet Pacha, they both respectfully declined. In the same manner Ali Pacha and Fuad Effendi both excused themselves in turn from taking the office of Foreign Secretary, held with so much ability by Redschid Pacha.
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> The armaments at Odessa are proceeding with extraordinary rapidity. The town has quite the appearance of a camp. It is probable that the Russian Councillor of Legation, Ozeroff, has arrived at Odessa.
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> Omer Pasha is constructing a fortified camp near Shumla. The mountains which form a semi-circular amphitheatre around the Bulgarian city are being crowned with walls of earth like those which gave so much trouble to the Russians in 1828. On the 9th, Omer Pasha summoned the Servian Government to send its contingent, with General Knicanin to his head-quarters. The Hospodar demanded three days for consideration.
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> A protest had been issued by the Porte against the Russian invasion of the Principalities. The substance of the document may be gathered from the following abstract: That it is difficult to reconcile the invasion of loyal and tranquil provinces with the pacific declaration from St. Petersburg, and the treaty of 1841. Prince Menschikoff's negociations were at first confined to the question of the Holy Places, and that it was not until that question was settled in a manner satisfactory to all parties, that another demand was put forward. The reasons, already so well known for refusing this demand are then given, and the solemn and spontaneous guarantees of the Sultan, for the immunities of the Greek Churches, are referred to.
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> The treaties between the Porte and the Czar do not, says the protest authorize the sending of troops by Russia into the Principalities, and this aggressive proceeding can only be considered in the light of a declaration of war, giving to the Porte the right of employing armed force in return.
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> The enthusiasm is not confined to the Turks. On the 12th, a deputation of Boharalees were received by the Minister of War. About 300 ragged and fierce looking men, preceded by a green flag, presented themselves in the name of 3,000 Boharalees, and offered their services as volunteers. They were admitted as irregulars and were to be drilled in the plain of Scutari. The Headman of the Dobrudga also offered the services of 8,000 men. A celebrated Derebey of Damascus, Halet Effendi, wrote to be permitted to proceed with 12,000 Arabs to any part of the empire that might be menaced by Russia. He offered to defray the whole expense out of his own resources.
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> A proclamation from the Ottoman Government to all Mussulmans was soon expected to appear. The armaments continued with the same activity. The contingents of Tunis and Tripoli, calculat at 20,000 men, were expected. Abbas Pasha had placed at the disposal of the Sultan 14 ships of war, 15,000 men, and a sum amounting to 25,000,000 of piastres. Three Egyptian transports had arrived at Constantinople with a part of the troops. The Porte had decidedly refused the offers of service of the refugees, and had only accepted a small number of foreigners.

A steamer reached Trieste on the 26th, bringing advices from Constantinople to the 18th, the tenor of which was on the whole thought to be favorable. The following paragraphs of comment on the news are from two of the leading Vienna papers:

> The intelligence received from Constantinople of the 18th informs us that the ambassadors of the European Great Powers were holding frequent conferences, the general result of which was considered as favorable to the preservation of peace. Notwithstanding the unavoidable vacillations that have taken place in the adjustment of pending differences, the confidence in the maintenance of peace, which is also entertained there, is an obvious and gratifying fact. This confidence, based upon an unprejudiced consideration of the true circumstances of the case, and at all events supported by far stronger grounds of probability than the opposite opinion, is constantly kept active and alive by an undeviating regard to the announced intentions of the august Sovereign of Russia in no case to prejudice the integrity of the Ottoman empire. If even on the part of the Mussulman population a certain fanaticism has become evident, and single instances of insults towards Christians have occurred, it must be borne in mind that the Porte itself has till now committed no aggressive act whatever. It was rumored that the banner of the Prophet would be unfurled at Constantinople, but up to the 18th inst. this had not taken place. On the contrary, it was believed there that Reschid Pacha is uninterruptedly devoting his exertions to the preservation of peace.
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> In consequence of a telegraphic despatch received from Trieste this morning, we now know that at a meeting of the representatives of the Great Powers at Constantinople, the proposition of the Imperial Internuncio, Baron Bruck, has been approved of on all sides, and afterwards also received the concurrence of Reschid Pacha. The stipulation that the English and French fleets are to leave their present position simultaneously with the evacuation of the principalities by the Russion forces, is of a just and reconcilable character. The fact that the representatives of the Great Powers have agreed upon one positive proposition for the re-establishment of a good understanding between Russia and Turkey, is in itself a matter of extraordinary importance, which is still more enhanced by the circumstance that it was the Austrian proposition which met with a unanimous assent; for if proceeding from any other quarter, there would have been more room for doubts as to whether the same would also meet with the approval of the Russian Cabinet. But all the indications received now lead us to this conclusion, namely, that the Oriental question has at present reached that point when it requires only one communication more from St. Petersburg, in order to know that the peace of Europe is perfectly secured.

The very latest news, which is by telegraph from Halifax, the *America* having reached that place on Tuesday the 16th, represents the question as standing thus: Until the 10th or 12th of August the Czar's final answer to the *ultimatum* of the four powers—Austria, France, England, and Prussia—cannot be known. If he accepts that *ultimatum*, his troops must be immediately withdrawn from the Principalities, and the conference at Vienna, pursuing its arrangements, will conclude a treaty to protect Turkey in all time coming. If the Czar refuses the *ultimatum* of the Four Powers, or evades a reply, (which will be considered equivalent to refusing it,) the allied fleets will be ordered to the Bosphorus, if not further, and active measures will be taken by France and England to maintain the integrity of their ally. The question, therefore, is on the point of solution for peace or war. The choice rests solely and wholly on the personal will of the Emperor Nicholas.

Egypt.—Alexandria was said to be brimful of bustle and animation, owing to the steps that were in progress to make up the Egyptian contingent for the Turkish service. The latest accounts run as follows: The Alexandrian dock resounds day and night with strokes of hammers and the busy hum of voices. Hundreds of artificers may be seen docking, caulking, repairing, and fitting out men-of-war; the banks of the Nile are covered with soldiers from Upper Egypt, and several thousand laborers have been taken from the Egyptian railway to man the fleet of the Pacha for the expected war with Russia. The Egyptian fleet, composed of three three-deckers, four frigates, two corvettes, one brig, and two steam-frigates, under the command of Vice-Admiral Hassan Pacha, was in a forward state of readiness, and would sail for the Golden Horn about the middle of the present month. Fifteen thousand Arab troops, under Selim Pacha, are expected at Constantinople. The Viceroy of Egypt has given the troops three months' pay in advance.

India.—The Overland Mail had arrived, with dates from Bombay of June 20th, from Calcutta of June 16th, and from Shanghai of June 10th. The Burmese were fortifying positions between Meeaday and Ava. The most southern post was commanded by the notorious Meeah Toon, who possesses the entire faith of the Burmese Government. Meanwhile, it was determined that no advance should be made by the British troops upon Ava, until some provocation were given. Three petitions to Parliament are brought by this mail, two from Bombay and one from Madras, praying that no permanent legislation regarding India may be entered into without the fullest investigation having taken place, and urging the necessity of a Royal Commission in India, in order that its natives may have an opportuniiy of proving the truth of their complaints; and a similar petition is in course of signature at Calcutta. In consequence of the scandals at Baroda, the superintendent of Guzerat has been removed to Bengal.

China.—The accounts of the rebellion are full of interest. It is certain that the Empire of China is divided, and that Nankin is in the hands of the insurgents. From Amoy the dates are to the 2d of June. The citadel was captured on the 19th of May, after a severe fight with the Imperialist troops, and the place is entirely in the hands of the rebels, who are most friendly to foreigners, and sent a guard to protect the factories and British consulate. On the 29th an attempt was made to retake the city, but the Imperialists were again defeated, after many lives had been lost on both sides. If, as is expected, risings should take place in the north, independent of the insurgent party at Nankin, an entire overthrow of the present dynasty seems inevitable. At Canton, although apprehensions were entertained, there was every appearance of order, and trade was going on as usual.

DIED,

On Friday the 5th inst., in the 14th year of her age, Mary Goodwin, eldest daughter of the Rev. Charles and Jane E. Breck, of Wilmington, Delaware.

On Wednesday the 27th July, Clarissa, wife of Nehemiah Perry, M.D., of Ridgfield, Conn., in the 45th year of her age.

Eulogies of "the dead in Christ" are often regarded as little more than tributes of personal affection, tinctured with such partialities as naturally flow from the sensitive hearts of the bereaved. But in the temporary loss of the beloved sister in Christ, whose decease we here record, stronger ties have been riven asunder than those of mere friendship; and an example of Christian excellence more than ordinarily complete and shining, may justly claim such notice as the Church has ever bestowed on her true-hearted and faithful children. It is only of the closing years of Mrs. Perry's life that the writer is qualified to speak. During that period none could fail to observe the deep and reverential form which Christian faith had given to her whole character. With a mind naturally acute, refined, and, through the grace of Christ, earnest in the pursuit and love of truth, she sought out the Church of the Redeemer, and grew strong in faith, and joyful through hope, under its holy teaching, and the ministration of its Sacraments. If any traits were particularly observable in her well-proportioned character, they were those of extreme conscientiousness, humility, ardent faith, open-handed benevolence, an intense thirst for religious knowledge, and a most scrupulous and discriminating love of primitive truth. These, in their combination, gave so marked a tone to her conduct, as sometimes to suggest, among the less faithful, the idea of peculiarity of disposition. In her numerous acts of benevolence to the Institutions of the Church, the initials alone of her name were the simple accompaniment of her gifts, and the various modes by which her bounty sought the aid of the needy and infirm, were so many proofs of her care to avoid ostentation. Her thoughts seemed habitually to rest on Him "who seeth in secret," and simply to contemplate His approval. With this view, her words also were strictly guarded, lest she "should offend with her tongue." The motives of others she would not judge, and it was only in mild and cautious terms that she would ever allude to their errors, faults, or imperfections. This meek humility, and tenderness of conscience, united with an artless cast-off manner, won for her the deep affection of her fellow-Christians, as well as the unfeigned respect of the community in which she lived. To the Clergy she was ever a friend, encouraging them by her devotion to Christ and His Church, sympathizing with them in all their trials, ever thoughtful of them as pastors of the Lord's flock, and often showing regard for their temporal comfort by the benefactions of a warm heart, and a liberal hand. Such virtue was destined to grow and ripen through a period of ill and failing health. But, enjoying "the confidence of a certain faith," she neglected no attainable point of duty. Her attendance in the church was marked by regularity, on Sundays and Holy-days, even when her strength was gradually becoming weakness, and enjoyment much interrupted by the nature of her complaint. And when the time came for her departure from the world, her faith and reliance on Him, in whose name she trusted, grew brighter and stronger, as the day of her deliverance drew nigh. She had long anticipated, and prepared for, that event, in which she hoped for a translation to the place where "the souls of the righteous are in joy and felicity." With perfect submission to the will of Him who guardeth the souls of His saints, she gave up her spirit, clinging to the Cross, and adoring the love which had saved her.

May we have grace to imitate her stirring example, to die as she died, and, with her, to obtain a joyful resurrection.

NOTICES.

The Church of the Ascension will be closed while undergoing cleaning, on the last two Sundays in August, the 21st and 28th inst., and will be re-opened for Divine Service on the first Sunday in September. 2t

Church Consecration.—The Bishop of New Jersey will, if it please God, consecrate Christ church, New Brunswick, on Wednesday the 24th inst., the feast of St. Bartholomew the Apostle. The service will commence at 10 o'clock A. M., after the arrival of the morning train of cars.

The Annual Meeting of the Corporation for the relief of Widows and Children of Clergymen of the Protestant Episcopal Church in the State of New York, will be held in the Sunday School room of St. John's Chapel, New York city, on Tuesday the 27th September, at 5 o'clock P.M. Members are reminded that their annual contributions become due at the annual meeting, and that the Treasurer will be then in attendance to receive them.

J. W. Diller, Secretary.

Brooklyn, 20th August, 1853. 5t

Trinity Parish.—St. John's chapel will be closed for cleaning until the first Sunday in September, the 4th. Trinity church and St. Paul's chapel will be opened as usual. 2t

General Theological Seminary.—The next Session will open on Monday, October 3d, on which day, after Morning Prayer at 9 o'clock, the Candidates for admission will be examined. The subjects of Examination, in all cases are—1, The Primary Elements of Hebrew; 2, The Greek Text of the Gospels and the Acts; 3, The Principles and Rules of English Composition, with a specimen of Composition.

Church papers please copy. aug20–7t

St. Stephen's Church, Millville, N. J.—The Bishop of New Jersey proposes, if the Lord will, to lay the cornerstone of St. Stephen's church, Millville, N. J., on Tuesday, 23d August, at 2 P. M.

The lot is near the Millville depot of the Morris and Essex Railroad, and persons desirous of attending may leave New York by the 12 M. train, and find a special car awaiting them at the Centre street depot, Newark, and return to the city by 3¼ or 5¼ P. M.

The clergy are requested to bring their surplices with them.

Eugene Aug. Hoffman, Missionary.

A Rogue!—The clergy and others are cautioned against a person now in New York calling himself Dr. Martin Lesser, and professing to be a converted Jew. He has succeeded in obtaining alms from several persons in consequence of his having a letter to one of the Professors of the General Theological Seminary, purporting to be from the Rev. Mr. Keith, of Charleston, S. C., which it has been ascertained is a forgery.

St. John the Evangelist's Free Church holds services (temporarily) in the Lecture room of the Bleecker Building, Bleecker corner of Morton street. Sunday Morning 10½, Evening 7¾, Sunday School 9 A. M. and 2 P. M. Rev. EDWIN R. T. COOK, rector. aug20–tf

APPOINTMENTS OF THE PROVISIONAL BISHOP.

Aug. 21,	13th Sunday after Trinity, Rouse's Point and Campfain.
22,	Monday, St. Mark's, Malone.
23,	Tuesday, Hogansburgh.
24,	Wednesday, Feast of St. Bartholomew, Norfolk.
25,	Thursday, St. Paul's, Waddington.
26,	Friday, A. M. Morley. P. M. Grace, Canton.
27,	Saturday, Trinity, Potsdam.
28,	14th Sunday after Trinity, A. M. St. John's, Ogdensburgh. P. M. Christ, Morristown.

Note.—The Clergy will please to designate the hours of Morning and Evening service which will best accommodate themselves and their parishioners, and send notice of the same to the Clergyman of the parish that is to be visited immediately preceding theirs, in order to assist the Bishop in regulating his movements.

St. Ann's Church for Deaf-Mutes, in the small chapel of the University on Washington Square. Service with the voice at 10½ A. M., and in the sign-language at 4 P. M. Sunday School at 9½ A. M. tf

A School for Boys, thorough as well as elegant beyond a parallel in America, located in the new Bible House, is called the CLASSICAL GYMNASIUM. June11–3m$

Advertisements.

CHURCH DAMASK and CARPETING. DOREMUS & NIXON intend always to have on sale a choice assortment of
Damask and Moreen for Cushions;
Mohair Plush and Silk Velvet for Pulpit Cushions;
Carpeting of every description;
Cocoa Matting and Mats for Porch and Vestibule;
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Tufts, Gimps, and Trimmings of every kind;
Also Curled Hair.
oct16–1y No. 21 Park Place, and 18 Murray street.

UNDER-GARMENTS, GLOVES, HOSIERY, &C.—Our friends, who are about purchasing any of the above goods, and wish the best at prices generally paid for inferior qualities, are respectfully referred to UNION ADAMS' Hosiery and Under-Garment Manufactory, No. 591 Broadway, opposite Metropolitan Hotel and Niblo's Garden. Aug13–1y

THE CHURCH ALMANAC FOR 1854 will be published in the month of October, so soon after the assembling of the General Convention as the statistics of the several Dioceses can be accurately completed. Church documents &c. should be sent to the Editor, 20 John street. Orders received by THOMAS C. BUTLER,
aug20–eowtf Depository P. E. Tract Society, 20 John street.

THE CRYSTAL PALACE IS OPEN, AND SO IS MILLER & CO'S SHOE ESTABLISHMENT IN CANAL STREET, where the ladies of New York and surrounding country are respectfully invited to look at the beautiful gaiter boots, at 12s., 16s., and 18s. per pair, the slippers, ties, buckskins and toilet slippers at 9s. and 10s., and those of the second quality at 6s. and 7s. per pair. A large assortment of Boys', Misses' and Children's Boots and Shoes of all styles and prices.
Ladies will please call and examine for themselves at
aug20–3m MILLER & CO'S, 134 Canal street.

LADIES' FUR STORE.—J. H. HARLEY, 34 John street, importer and manufacturer of a superior article of Furs, would invite his old customers and others to favor him with a call at his new store, 34 John street, where he will be prepared to show them an extensive assortment of Furs of every variety, and he flatters himself that as to quality and price they cannot be surpassed. He would call the attention of the Southern and Western trade to his assortment of real Sivan trimming, and other light goods suitable for their trade.
aug20–3m J. H. HARLEY, 34 John street.

STATEN ISLAND FANCY DYEING ESTABLISHMENT. Office No. 3 John street, two doors from Broadway, New York. Ladies and gentlemen's garments dyed; Crape Shawls, Lace and other Curtains, &c., cleaned and re-finished.
aug20–3m$ BARRETT, NEPHEWS & CO.

MRS. MEARS' FRENCH AND ENGLISH BOARDING AND DAY SCHOOL FOR YOUNG LADIES, No. 30 and 32 West Fifteenth street, between 5th and 6th avenues, will re-open Monday, September 5. aug20–6t$

SCHOOL FOR YOUNG LADIES, IN NEW YORK.—Rev. H. D. WARD and Mrs. WARD will re-open their school in New York, 12th September next, in their new and commodious house, No. 38 West 23d street (a street one hundred feet wide), situated between 5th and 6th avenues, near Broadway and Madison Square.
The Principals will devote themselves personally to the work of instructing their Pupils, assisted by long tried and most approved Teachers in the English department, and also by French Professors, and a resident French Governess. The best opportunities for learning the French language will be afforded in this School, together with ample facilities for acquiring the Italian, German, and Spanish. Mrs. Ward is herself intimately acquainted with all these languages, speaks the two former fluently, and readily reads and accurately teaches the two latter. The French Language will be enforced in the French Department and in the Family.
Rev. Mr. Ward having formerly been for several years a clergyman of the Diocese of Virginia, and for two years in charge of the church in Charleston, Kanawha county, is well known and has permission to refer to Bishop Meade and to Bishop Johns; and also to the Hon. George W. Summers. He also has permission to refer to Bishop Wainwright, Col. Thorn, and to many other leading citizens, patrons of the school.
From many testimonials to the character of their School in New York, we, by permission, extract the following:
From the late President of the United States.
Henry Dana Ward, New York city: My dear Sir, * * * * * I have known you many years, and there is no man in whose integrity, literary ability, and high moral worth, I have more confidence than in yourself; and for all this, you are at liberty to refer to me, whenever and wherever you choose. I am truly yours, Millard Fillmore.
[From Ch. King, LL.D., President of Columbia College, New York.]
Columbia College, New York, 14th March, 1853.
I take leave hereby to recommend to the confidence and respect of those whom he may have occasion to address, the Rev. H. Dana Ward, who, with his accomplished wife, has charge of a School in this city for Young Ladies. Mr. Ward is a clergyman of the Episcopal Church, in good standing: Mrs. Ward has experience as a teacher: and by the excellence of her character, and the refinement of her manners, as well as by her own thorough instruction, gives great effect to her teaching.
Chs. King, Pres't. Col. Coll.
[From the Rev. Francis L. Hawks, D.D., LL.D., of New York.]
My dear Sir: I am glad that you have afforded me the opportunity to speak of Mrs. Ward's very superior qualifications for the work of instruction, as well as to testify to her various and thorough attainments. As far as my opinion may be deemed of any value, you are quite at liberty to say that I do, without reserve, recommend Mrs. Ward as an accomplished lady, eminently fitted for the work of education, and not less thorough in instructing than she is qualified to teach.
Yours very truly, Francis L. Hawks.
Rev. H. Dana Ward.
[From the Rev. Ed D. Smith, D.D., member of the First Presbytery of the City of New York, to a Presbyterian Brother in Georgia.]
The school is fully equal to any one in this city. The advantages for becoming acquainted with the French, and some other modern languages, are unusually great. Mr. Ward is a minister of the Episcopal Church, but is worthy to be a brother beloved amongst us. Yours truly,
New York, March 15, 1853. Ed. D. Smith.
I am well acquainted with Madam H. D. Ward, as an accomplished teacher of the Italian language, and regard her attainments in Italian literature such as eminently to qualify her to unfold its beauties to pupils of the highest class. E. Felix Foresti, LL.D.,
Professor of the Italian Language, and Literature, in Columbia College and the University of the City of New York.
New York, 28th May, 1853. aug20–1m$

CHURCH BOARDING AND DAY SCHOOL FOR YOUNG LADIES—No. 130 Madison avenue, above 31st street, New York city. Miss M. A. SPAFARD, Principal. Having resigned the charge of the Retreat Boarding School, near Philadelphia, Miss S. has removed with her assistants to the above named location, where she will be ready to receive pupils into her family, at the commencement of the Fall term, on WEDNESDAY, Sept. 7. Terms made known on application.
References: Rt. Rev. J. M. Wainwright, D.D., D.C.L.; Rt. Rev. W. H. De Lancey, D.D., LL.D., D.C.L.; Rt. Rev. A. Potter, D.D., LL.D.; Rt. Rev. G. Upfold, D.D.; Rt Rev. J. Kemper, D.D.; Rev. G. H. Houghton, N. Y.; Rev. A. B. Beach, N.Y.; Rev. J. Ransom, Oyster Bay; Hon. S. Nelson, U. S. S. C.; Prof. Perkins, Utica, N.Y.; A. W. Clark, Esq., Watertown, N.Y.; Rev. H. Croswell, D.D., New Haven; Rev. C. B. Wyatt, D.D., San Francisco; Rev. F. T. Tiffany, Claverock; Rev. Theo. B. Lyman, Pittsburgh; Prof. Hadley, Geneva College; J. Livingston, Cherry Valley. aug13–6m

SECOND LATIN BOOK—Comprising a Historical Latin Reader, with Notes and Rules for Translating: and an Exercise Book, developing a complete Analytical Syntax, in a Series of Lessons and Exercises involving the Construction, Analysis, and Reconstruction of Latin Sentences. By Albert Harkness, A.M., Principal of the Classical Department in the New England Normal Institute. 362 pages. Price 90 cents. Just published by D. APPLETON & CO., New York.
This work is designed as a sequel to the author's "First Latin Book," recently published, and which has already acquired a wide reputation and an unusually large sale.
The following selection is made from the numerous high commendations received from eminent instructors:
[From Prof. Haven, of the University of Michigan.]
I am fully convinced that a faithful use of the First and Second Latin Books will place the pupil securely on the right track, and facilitate, more than any other elementary treatises with which I am acquainted, his thorough understanding of the language.
I heartily wish that all students preparing for this College would study both books thoroughly.
[From Prof. Anderson, of Lewisburg University, Pa.]
A faithful use of the work would diminish the drudgery of the student's earlier studies, and facilitate his progress in his subsequent course. I wish the work a wide circulation.
[From Prof. Gammell, of Brown University.]
The book seems to me, as I anticipated it would be, a valuable addition to the works now in use among teachers of Latin in the Schools of the United States, and for many of them it will undoubtedly form an advantageous substitute.
[From Prof. Lincoln, of Brown University.]
It seems to me to carry on most successfully the method pursued in the First Book. Though brief, it is very comprehensive, and combines judicious and skilfully formed exercises with systematic instruction.
[From the Rev. J. A. Spencer, D.D., late Professor of Latin and Oriental Languages in Burlington College, New Jersey.]
The present volume appears to me to carry out excellently the system on which the late lamented Arnold based his educational works; and in the Selections for Reading, the Notes and Rules for Translating, the Exercises in Translating into Latin, the Analysis, &c., I think it admirably adapted to advance the diligent student, not only rapidly, but soundly, in an acquaintance with the Latin language.
[From J. J. Owen, D.D., Professor of the Latin and Greek Languages and Literature in the Free Academy, New York.]
This "Second Latin Book" gives abundant evidence of the author's learning, and tact to arrange, simplify, and make accessible to the youthful mind the great and fundamental principles of the Latin language. The Book is worthy of a place in every classical school, and I trust will have an extensive sale.
[From A. P. S. Stuart, Principal of the Holten High School, North Danvers, Mass.]
Your Second Latin Book is what I was prepared to expect from the character of your First Book—a lucid development of the structure of the Latin sentence, embracing at once what is sufficient, and yet no more than is necessary to give the pupil a clear and comprehensive view of the structure of the language. I shall recommend its introduction into my school.
[From N. B. Cooke, Principal of the High School, Bristol, R. I.]
Harkness' Second Latin Book has completed the work which his First so admirably began—the development of a lucid and truly philosophical method of introducing the young pupil to the knowledge of the Latin. Such a work has hitherto been a desideratum. With these books, I conceive that the teacher will desire nothing more to cover the same ground.
[From J. F. Cady, Principal of the High School, Warren, R. I.]
The First and Second Latin Books are altogether unrivaled: they will bear all reasonable tests, and will be more fully appreciated the more fully they are understood.
[From R. S. Howard, Principal of the Girls' High School, Bangor.]
I think it admirably adapted to accomplish the purpose for which it designed. It will, I have no doubt, have a wide circulation.
[From R. S. James, Principal of the High School, Norwalk, Conn.]
Your series is used in this Institution, and we find it a pleasure to teach with such books.
[From V. G. Walker, Principal of the East Corinth Academy, Maine.]
Harkness' Second Latin Book is just what is needed in our schools. I think it the most thorough and complete work on the construction of Latin sentences I have ever seen.
[From S. H. Taylor, Principal of Phillip's Academy, Andover, Mass.]
The author, who is a very successful teacher, has just views of the manner in which the Latin should be studied, and has clearly and happily embodied these in his book.
Also, Published by D. APPLETON & CO:
A First and Second Latin Book and Practical Grammar. Revised and carefully corrected, by J. A. Spencer, A.M. One vol. 12mo. 75 cts.
Latin Prose Composition: a Practical Introduction to Latin Prose Composition. Revised and corrected, by J. A. Spencer, A.M. 12mo. $1.
Cornelius Nepos: with Practical Questions and Answers, and an Imitative Exercise on each Chapter. Revised, with Additional Notes, by Professor Johnson. A new, enlarged edition, with Lexicon, Index, &c. $1.
Cicero's Select Orations—With Notes, by Prof. Johnson. 12mo. $1.
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Tacitus' Histories—With Notes, by Prof. W. S. Tyler. 12mo. $1.
Tacitus Germania and Agricola, by Prof. W. S. Tyler. 12mo. 62c.
Cicero de Officiis—Notes by Prof. Thachor, Yale College. 90 cts.
Cæsar's Commentaries on the Gallic War, with Notes, Lexicon, Index, etc. By Prof. Spencer.
Beza's Latin Testament. 12mo. 75c.
D. Appleton & Co. would respectfully invite Instructors who are visiting the city to call and examine their large list of Text Books, in English, Latin, Greek, French, German, Spanish, Italian, and Hebrew.

PLUMBING AND HYDRAULIC ENGINEERING of all kinds. Pond's celebrated cooking ranges, pumps, lead pipe, sheet lead, &c., &c. Orders from any part of the Union for plumbing work promptly responded to.
We solicit an interview from persons building. References exchanged.
WM. G. CREAMER & CO.,
Au13–6m 4th avenue corner 9th street, in the New Bible House.

ST. PAUL'S SCHOOL, No. 48 East Twenty-fourth street, for a *limited* and *select* number of young gentlemen, will re-open on the 7th of September. The School is under the Patronage of the *Provisional Bishop* of the Diocese, and *distinguished Clergymen* of the Church. Application for admission to be made to the Rector, the Rev. T. TOWELL.
Aug. 13, 1853. 6m

URE'S DICTIONARY.—NEW EDITION.—A DICTIONARY OF ARTS, MANUFACTURES, AND MINES, containing a clear Exposition of their Principles and Practice. By Andrew Ure, M.D. Illustrated with sixteen hundred engravings on wood. Fourth Edition. Corrected and greatly enlarged. Many of the articles entirely re-written, and many new cuts added. 2 large volumes, 8vo. cloth.
D. APPLETON & CO. will shortly issue a new edition of Ure's Dictionary, re-printed entire, page for page, with the new and greatly enlarged edition just published in England. Although this work is enlarged to two volumes, comprising in all 2116 pages, the price of the new edition will not be increased beyond the price of the former edition—*Five Dollars.*
The trade and the public are invited to send their orders without delay, to ensure prompt delivery of this very cheap and popular work.
200 BROADWAY, N.Y. aug.13–2t

MISS BALLOW'S SCHOOL FOR YOUNG LADIES, No. 24 East Twenty-second street, between Broadway and Fourth Avenue, will be re-opened on Thursday the 15th of September. aug.13–8t

THE COLLEGE OF ST. JAMES, MARYLAND.—The Diocesan College of the Protestant Episcopal Church. The Rev. JOHN B. KERFOOT, D.D., rector.
The Twelfth Annual Session will open on Monday, the 3d of October next. Students (not under twelve years of age) are received into the Grammar School and prepared for the College, by tutors acting under the supervision of the Professors of the College.
Students also enter any class of the College for which their examination shows them to be prepared. The buildings, discipline, &c., for the Collegiate Department, are entirely distinct from those of the Grammar School. Both departments have the immediate supervision of the Rector of the College. The annual charge for the session of ten months is, in either Department, $225; covering every academical and domestic expense. For copies of the Register, or for fuller information, address the Rector, College of St. James, P. O., Maryland. Au6–3m

EPISCOPAL ACADEMY OF CONNECTICUT.—Fall Term begins September 8. A limited number of pupils is received into the family of the Principal at $60 per session of 14 weeks, for Board, Tuition, &c. Catalogues and full information may be had at Stanford & Swords, 137 Broadway. Address Rev. EDWARD BALLARD, A.M. Au6–5t
Cheshire, August 1, 1853.

THE MISSES WAYLAND'S BOARDING AND DAY SCHOOL, No. 120 West Twenty-fifth street, will open on the first Monday in September.
References: Rev. Mr. Harwood, No. 44 West Twenty-ninth street, N. Y; James R. Westcott, Esq., Saratoga Springs; Mark Banks, Esq., No. 173 Tenth avenue; J. M. Hubbard, No. 89 West Sixteenth street, N. Y.; Rev. Mr. Gallaudet, No. 22 Third street, N. Y.; E. Maltby, Esq., No. 90 Amos street, N. Y.; A. I. Gillett, No. 97 Henry street, N. Y. Au6–5t$

PHILOSOPHICAL AND CHEMICAL APPARATUS of almost every description, manufactured by C. B. WARRING, A.M., Poughkeepsie, N.Y., who will be pleased to correspond with any who may wish anything in his line. Catalogues sent gratis on application.
He refers to the Rt. Rev. Alonzo Potter, D.D., Philadelphia, Prof. John Foster, of Union College, and Charles Bartlett, A.M., Poughkeepsie.
Jy30–3m.

SELECT FAMILY BOARDING SCHOOL FOR YOUNG LADIES, Stillwater, Saratoga county, N. Y.
Stillwater is one of the most healthy, retired, and beautiful localities on the Hudson river, and of the easiest access by railroad.
For circular, stating terms, &c., address Rev. J. G. DOWNING, St. John's Rectory, Stillwater, N. Y. Ja29–1y

POETRY.

O'ER THE HILL.

BY THE REV. RALPH HOYT.

One morning as he wended
  Through a path bedight with flowers,
Where all delights were blended
  To beguile the fleeting hours,
Sweet Youth, pray turn thee hither,
  Said a voice along the way,
Ere all these roses wither,
  And these fair fruits decay;
But the youth paused not to ponder
  If the voice were good or ill,
For, said he, my home is yonder,
  O'er the hill there, o'er the Hill!

Again, high noon was glowing
  On a wide and weary plain,
And there, right onward going,
  Was the traveler again:
He seemed another being
  Than the morning's rosy youth,
But I quickly knew him, seeing
  His unaltered brow of truth:
Rest, stranger, rest till even',
  Sang alluring voices still;
But he cried—my rest is heaven!
  O'er the hill there, o'er the Hill!

The shades of night were creeping
  A sequestered valley o'er,
Where a dark, deep stream was sweeping
  By a dim and silent shore;
And there the pilgrim, bending
  With the burthen of the day,
Was seen still onward wending,
  Through a "straight and narrow way":
He passed the gloomy river
  As it were a gentle rill,
And rested,—home forever!
  O'er the hill there, o'er the Hill!

SELECTIONS.

ECCLESIASTICAL AUTHORITY.

One of the commonest and at the same time most mischievous propensities of minds that have more heat than light, is to be dealing in absolute and unconditional propositions in matters where relative and conditional truth is the utmost that finite understandings can reach. The reason of which probably is, in part, because such a propounding of generals or universals is a cheap and and easy way of seeming wise without much labor of thought. And this vice of half-learned minds is especially apt to run riot in questions relating to the nature and construction of society: for society being in itself a contexture and composite of many elements, a fabric where divers co-ordinate principles draw in and dwell together, each would-be-wise one fixes on some one of these elements, and whips it up into a logical system or theory, in the shadow of which he can plume and entertain himself with the notion of his having grasped and comprehended the whole. For example, to affirm that the Church has all authority, or that she has none, is a very easy matter; let either of these be assumed and granted, and the whole question may be disposed of and settled with comparatively little trouble: not to mention how gratifying the conceit of such a settlement must needs be to those who do not know enough of themselves to appreciate or to suspect the danger of being left to their own guidance and government. But if any one undertake to strike a mean between these two extremes; to affirm a temper wherein both propositions, resigning their absoluteness and accepting the terms of relative truth, may stand together, mutually checking and supporting; in this case, the question forthwith becomes one of degree and proportion; of how, and when, and how far, this or that is true. Here, of course, a broad open-minded circumspection is always necessary, a careful gathering and weighing of many elements is required, and there has to be a large and manifold adjustment of parts and particulars, each being held in such form and measure as that it may concur and coalesce with the others, and so result in a complex and harmonious whole. In the former case, the process was easy, the issue, certainty; in the latter, there is great labor of thought in the process, and more or less of uncertainty in the issue. To all which if we add the manifest advantage which a blind submission to authority, or an equally blind repudiation of it, has over a sober, considerate, and reasonable obedience, it can hardly seem wonderful why the former course should be in so much favor with a large class of minds.

To keep the judgment thus in a manner suspended, the mind ever open to the question of how much and when, is by no means grateful to men of a positive, self-confident, and peremptory spirit;—men who, forasmuch as their will overrides their reason, can never come to a practical understanding how it is that too much haste only makes speed backward, and how, by staying awhile, they might make an end the sooner. For it is plain, that in the course we are urging, the faculties of thought and judgment have to rally in each particular case; the mind has to cast about and consider all the specialities of the matter, and so mould and temper its conclusions in accordance with the specific circumstances. For which cause, they that are most discerning and far-reaching best know that in these and kindred questions few things are so clear as to warrant much boldness of assertion; that nothing is here so certain as that certainty is not attainable: and because they understand the grounds whereon they build, therefore they build cautiously, and are careful to have their confidence proportionable to the evidence; and are apt to suspect a weakness in their foundations whenever they catch a spirit of imperiousness creeping into their minds. In studying the measures and proportions of things, they naturally learn to distrust themselves, and so keep a good look out against that confidence which riseth from too much credit given to one's own wits.

Howbeit, our purpose is not to make an essay on this subject. We have slid almost unawares into the perpetration of these remarks, being minded at first only to serve our readers with a well-dressed refection of wise and prudent sentences from Dr. THOMAS JACKSON, whose pages we have already several times drawn upon for choice selections. Few men out of the Church have any conception what inexhaustible treasures of Divinity and Christian Philosophy were poured forth in England during the reigns of JAMES the First and CHARLES the First. Never was such an army of intellectual giants seen in any nation since the world began! Nor were the giants all within the pale of the Church. Among the dissenting sects there is little really worth the name of Divinity, but what was written during those great years, by men whose minds were formed by the hands, and filled from the fountains, of the Church; but who, by forsaking the teacher that made them, taught their posterity to forsake them, until each man among them has apparently got so absorbed in the little taper of of his own kindling, that the old sun, moon, stars, and all, are to him as though they were not. Dr. JACKSON was among the tallest and biggest of those ancient champions. His mind was replenished with all sorts of learning, human and divine; his stores of wit were inexhaustible; and he had, therewithal, a sinewy vigor of understanding and a fulness of assimilative energy that moulded all his learning anew and made it physiognomic of original, fresh-springing thought. He is indeed sometimes prosy and long-winded; sometimes he well-nigh benights the reader in a thick swamp of scholastic terms and metaphysical redundancies: but every now and then he breaks out in surprising felicity of thought and language, making the dark plain, the crooked straight; noble and impressive illustration and imagery everywhere seem to wait upon his bidding; seldom does he come upon any knot in his subject, but that he has a golden wedge wherewith he splits it asunder, laying open the very pith and heart of the matter; while his equal affluence in strength and sweetness of diction often issue in a style second only perhaps to that of HOOKER in the attractions of a rich and varied eloquence.

We are again overdrawing our own yarn, and thereby keeping the reader back from something better. Well now, reader, let us just request you to take the following mugfull, and taste it meditatively; to sip it up slowly, and suffer it to linger upon the palate and run leisurely down the throat of your mind; and then judge whether there be not some truth in what we have been saying: *some* truth, we say; for of course one short passage cannot measure *how far* our speech is true.

SHOWING THE MEAN BETWIXT THE TWO EXTREMITIES; THE ONE IN EXCESS, PROPER TO THE PAPISTS, THE OTHER IN DEFECT, PROPER TO THE ANTI-PAPIST.

It is a rule in logic, that two contrary propositions may be both false: and hence it is, that many controversers of our times, not content only to contradict, but desirous to be most contrary to their adversaries, fall into error with them. No controversy, almost, of greater moment this day extant, but yields experiments of this observation, though none more plentiful than this in hand, concerning the visible Church's authority, or obedience due to spiritual pastors.

The papists on the one side demand infallible assent, and illimited obedience unto whatsoever the Church shall propose, without examination of her doctrine or appeal; which is indeed to take away all the authority of GOD's word, and to erect the present Church's consistory above MOSES and ST. PETER's chair. On the other side, sundry, by profession protestants, in eagerness of opposition to the papists, affirm, that the Church, or spiritual pastors, must then only be believed, then only be obeyed, when they give sentence according to the evident and express law of GOD, made evident to the hearts and consciences of such as must believe and obey them. And this, in one word, is to take away all authority of spiritual pastors, and to deprive them of all obedience, unto whom, doubtless, GOD, by His written word, hath given some special authority and right, to exact some peculiar obedience of their flock.

Now if the pastor be then only to be obeyed, when he brings evident commission out of Scripture for those particulars unto which he demands belief or obedience, what obedience do men perform unto him, more than to any other man whomsoever? For whosoever he be that can show us the express, undoubted command of GOD, it must be obeyed of all: but whilst it is thus obeyed, it only, not he that showeth it unto us, is obeyed. And if this were all the obedience which I owe unto others, I were no more bound to believe or obey any other man, than he is bound to obey or believe me; the flock no more bound to obey their pastors, than the pastors them. Yet certainly GOD, who hath set kingdoms in order, is not the author of such confusion in the spiritual regiment of His Church.

Seeing then it is most certain the Romanists do foully err, let us see how their error may be fully contradicted, nor strive to be most contrary unto them, but rather to seek out the mean between these two erroneous extremes.

Infallible assent, and illimited, unreserved obedience, we may not perform to the present Church, or any visible company of men; but to the Scripture only, made known, and evident to our consciences. This assertion is directly and fully contradictory unto the papists.

Conditional assent, and cautionary obedience we may and must perform to our spiritual pastors, overseers, and governors, albeit we see not express commission out of Scripture to warrant these particulars whereunto they demand assent or obedience. It is sufficient that they have their general commission for obedience expressly contained in Scripture. This assertion directly contradicts the other extreme, or contrary assertion, and of all the three only doth not contradict the Word of GOD, which expressly teacheth, that some peculiar obedience is due unto spiritual governors. Unless we hold, that when CHRIST "ascended on high, and led captivity captive," His donation of spiritual authority was but a donation of bare titles, without realities answering unto them. "To some, He gave to be apostles; to some, prophets; some, evangelists; some, pastors and teachers." Though prophesying in some degree hath ceased, and the eminency of apostleship be dead with the Apostles; yet pastors remain, and teachers must continue in CHRIST's Church unto the world's end. If pastors we be, then we must have our shepherd's staff; if teachers, a rod to keep our scholars in awe. The same apostle, from these grounds, thus exhorteth the flock: "Obey them that have the oversight of you, and submit yourselves: for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you." What manner of submission, or what kind of obedience, doth he here exact? Only spiritual, will the carnal gospeller reply. But what manner of obedience is this spiritual? the least of all others? It is doubtless in their esteem, which fear no loss, but what is sensible for the present, nor know not the virtue of any thing, but what is palpable; unto all such, to be spiritual is all one as to be invisible, and to be invisible, is all one as not to be at all. This is the last resolution of most men's conceit of all spiritual authority in our times. But such as dread the majesty of that invisible GOD, and fear to grieve His HOLY SPIRIT, will be most afraid of contemning spiritual authority. Disobedience to it, though in a prince, is as hateful to the King of kings as the sin of witchcraft: for no subject is more bound to obey his prince in civil actions, than his pastors in spiritual. He that said, "Touch not Mine anointed," said also, "Do My prophets no harm." Of princes it is said by the apostle, "He that resisteth them, resisteth GOD." To pastors it was said (by the wisdom of GOD, by whom princes reign), "He that heareth you heareth Me; he that despiseth you despiseth Me; and he that despiseth Me despiseth Him that sent Me:" and elsewhere, "Whose sins ye remit, they are remitted; whose ye retain, they are retained." These are prerogatives of priests, and were not esteemed as words of course, or formality, in the ancient and primitive Church. It was the just fear of disobedience in the flock, which first gave occasion to pastors to usurp this tyranny over them which now they practice. For as idolatry and superstition could not have increased so much in the old world, unless there had been evident documents of a Divine power in ages precedent; so neither could this extreme tyranny over CHRIST's flock have been either usurped in the middle, or continued to the latter ages of the Christian world, unless the flock had made it a main matter of conscience to obey their pastors and overseers, whose authority they knew from those places of Scripture, then well expounded by the practice of holy men, to be exceeding great.

ST. PETER foresaw that this anti-christian authority was likely to spring from the people's reverend conceit of their pastors' authority: and because the flock was bound most strictly to obey them, he willeth the pastors not to be too lordly in their commands. "Feed the flock of GOD which dependeth upon you, caring for it, not by constraint, but willingly; not for filthy lucre, but of a ready mind; not as though ye were lords over GOD's heritage, but that ye may be examples to the flock." So doth ST. PAUL: "Take heed therefore unto yourselves, and to all the flock, whereof the HOLY GHOST hath made you overseers, to feed the Church of GOD, which He hath purchased with His own blood: for I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock." Unless the flock, for their parts, had been bound to strict obedience, usurpation of lordship over them had not been so easy, especially when there was no power beside the pastoral staff to keep them under; nor could their pastors have had any such opportunity to attempt it, as might justly occasion these caveats from these two Apostles, which by their moderate carriage had prescribed a contrary example to their successors. Easy it had been for the flock to have spared themselves, or kept aloof from such merciless overseers; whose designs, though they could not with safe consciences contemn, avoid they might, by circumspect and careful attending to other true shepherds' voices, who by their skill in Scriptures, and true knowledge of the Apostles' rules, knew how to limit the former large commission directed to pastors, after they begun to degenerate into wolves. For this cause, neither of these Apostles direct these admonitions to their flock, as if it were permitted them to limit their obedience at their pleasure, but unto their pastors. And ST. PETER, in the words immediately following this admonition unto pastors, exhorts the flock unto obedience: "Likewise ye younger, submit yourselves unto the elders;" without any the least intimation that they might disobey, as soon as the other began to domineer. Not that the flock may not refuse to obey their overseers in some cases; but our Apostles did foresee, that the people would be always most prone to disobedience, upon less occasions than was requisite: and yet disobedience, unless upon evident and just occasions, he knew to be as dangerous, as blind obedience in matters unlawful; the one usually is the forerunner of superstition and idolatry; the other, the mother of carnal security, schism, and infidelity. And acccording to our Apostle's fear, did it fall out in the Church of GOD. The first mischief which befell her in her prime, was from the want of due reverence and awful regard of ecclesiastic injunctions and constitutions. Hence did heresies spring in such abundance. Satan had sown their seeds in proud hearts; and the civil magistrate's facility to countenance every prating discontent or forth-putting vocalist, in preaching what he list, though contrary to his governor's constitutions, was as the spring sun to cherish and bring them forth. And as the Romish Church, upon the depression of such rebellious spirits, did raise herself above all that is called GOD: so in truth it cannot be denied, but that many in reformed congregations, by seeking to cure her disease, have cast the Church of GOD into a relapse of her former sickness, which was the usurpation of too much liberty in her children.

OMNIPOTENCE OF CHURCH PLUNDER.—Their fanatical confidence in the omnipotence of Church plunder has induced these philosophers to overlook all care of the public estate, just as the dream of the philosopher's stone induces dupes, under the more plausible delusion of the hermetic art, to neglect all rational means of improving their fortunes. With these philosophic financiers, this universal medicine made of Church mummy is to cure all the evils of the State. These gentlemen, perhaps, do not believe a great deal in the miracles of piety; but it cannot be questioned, that they have an undoubting faith in the prodigies of sacrilege.—*Burke.*

FOR THE YOUNG.

THE HAPPY COTTAGERS.

As MRS. BIRCH and her niece were one fine summer's evening taking their accustomed walk, they were tempted by the beauty of the weather to extend it to a greater distance than they were accustomed. Feeling fatigued, they proposed asking permission to rest themselves in a cottage which they perceived near them; and, with this intention, turning from the road, they entered the path that led to it.

The neat little dwelling stood in the midst of a small but well-stocked garden, surrounded by a hawthorn and privet hedge. Directly in front of it was a piece of greensward newly mown; upon which, near the door, was seated a group which at once attracted the admiration of the ladies. Three healthy, intelligent-looking girls, one apparently about twelve years of age, the next nine, and the other still younger, were sitting on a low bench together; the eldest evidently teaching one of her sisters to read, and the other to work. A child of two years old was placed at their feet, and was amusing herself with pulling the flowers that grew within her reach; and on the side opposite to her a fine boy lay reclining on the ground, eating his supper of bread and milk, the head of his dog resting on his knee with upward glance, watching each motion of his master's hand. All were too much occupied to perceive the approach of the strangers, who now paused to observe them.

'What a pretty book this is?' said the youngest girl, whose name was PEGGY: 'may I read a little more, JANE?'

'And welcome,' replied her sister; 'we will not go into the house till NED has finished his supper.' The boy nodded his head in token of his thanks.

PEGGY raised the book, and, sitting very upright, read aloud: "Everything we see was made by a wise and good GOD, and either cheers our hearts by its usefulness, or delights our eyes by its beauty. The corn waves in the fields, the grass covers the earth, the stately tree spreads its wide branches as a shelter to man and beast, and the humble daisy decks the green—"

'Daisy, daisy,' cried the infant, holding up one in her hand, her attention caught by the sound of the familiar word.

'Hush, hush, BETSY,' said the boy, 'be still; PEGGY is reading.'

In an instant she was quiet, but, creeping closer to her brother, she laid her curly head upon the dog's shaggy side, who, by a gentle movement of his tail, bade her welcome.

PEGGY continued—"All, all is for man! Shall we not magnify the LORD, then, for His goodness towards us! Shall not children, as well as saints and angels, join in adoring the great CREATOR? Shall not the mouth of sucklings utter His praise? Oh! let us rejoice in His holy name, and sing of Him all the days of our life."

'JANE,' said the other little girl softly, 'may I read a little now?' and so saying, she gave the handkerchief she was hemming to her sister.

'You have done your task very neatly,' said JANE, kissing her, 'and very quickly too.' PEGGY crept closer to her, 'And won't you kiss me too?' said she.

'That I will,' replied JANE, warmly. 'You are both very good girls.'

'And who taught us to read and work?' exclaimed both in a breath. 'You, JANE, you; and we can never thank you or love you enough.'

JANE smiled on both with affection. 'But if you had refused to be taught,' said she, 'or been idle and careless, all I could have done for you would have been little.'

'How happy the evenings are now!' cried PEGGY, 'and then they are so short—only too short—and they used to seem so long!'

'So they did,' said MARY: 'I'm sure I can't think how it is; but certainly I seem to love everybody better than I did, and everybody seems kind to me.'

'I know why,' exclaimed PEGGY—'because we have always something to employ us, something to look forward to, and that leaves us no time to be fretful or cross.'

'Nor any wish to be so, either, I hope,' replied JANE.

'Indeed I have not,' said PEGGY; 'but thanks to you for that too; for who but you taught me not to give way to my temper? I hope I shall never be peevish and disagreeable any more. Do you think I shall?'

'No, to be sure,' answered NED, his spoon balanced in one hand, as he looked up towards her face. 'Who leaves a thing on the road he is ashamed of, and goes back to look for it?'

'But bad habits,' said JANE, 'are not thrown aside all at once; and without care we shall very soon fall into them again.'

'I wish I could make a fine shirt,' said MARY; 'but I shall never do that till I can get into the school: and I am afraid there's no chance of that; do you think there is, JANE?'

JANE shook her head. 'Not that I know of,' replied she. 'But never mind; we are very happy now; and it is better to be grateful for what we have, than to sigh for what we have not.'

'There, Trip,' said NED, 'there is a little left for you;' and so saying, he held the bowl to the dog: 'you didn't think I had forgotten you, did you, old boy!' He then gravely thanked GOD for his good supper, and his sister for having taught him to do so.

Little BETSY now began to be uneasy. 'Come,' said JANE, taking her in her arms, 'she is tired, poor little thing! We must go into the house now; or if you like to stay where you are, I will go and put her to bed, and come again to you.'

'Oh! do, do,' cried her sisters, 'make haste—good night, BETSY.' They rose to kiss the child as they spoke, when they perceived at the same instant the two ladies, who now stood close to them. JANE made a low courtesy, and coloring deeply, asked them modestly if they wanted her mother.

'No, my good girl,' replied MRS. BIRCH, 'I came merely to request permission to sit down and rest myself; but the pleasure I have felt in seeing you all (and she looked kindly on each) has taken away my fatigue.'

'My mother has not come back from market, ma'am,' said JANE, 'but I am sure she will be very much pleased if you will walk in.' So saying, she led the way into the cottage, while the other children, on seeing the ladies addressing JANE, followed her, and immediately placed chairs.

MRS. BIRCH was delighted with the cleanly appearance of all she saw, and with the modest and proper replies that JANE made to her questions. Finding that she went to the school at P——, she inquired whether either of her sisters accompanied her.

'No, ma'am,' replied PEGGY; 'but JANE teaches us when mother does not want her.'

'She is a good girl, then,' said MRS. BIRCH.

'Indeed she is,' exclaimed the children; 'you don't know how good she is.'

'But I think I can give a pretty near guess as to the matter,' said MRS. BIRCH, smiling at JANE, whose cheek was dyed with a deep blush; 'and it rejoices me to find how good a use she already makes of the advantages she enjoys. Such conduct carries a blessing with it, and ensures a present and a future reward; for GOD mercifully considers Himself served, when we truly and conscientiously serve our fellow creatures. I should be very glad to show how much I am pleased with this dear sister of yours,' added she, addressing the little girls, for JANE had been obliged to take the baby up stairs, 'and should like to do so in the way she would like best. Can either of you tell me if there is anything that she particularly wishes for?'

The children looked at each other, then at MRS. BIRCH, but neither spoke; when NED, having caught MRS. BIRCH's eye, at once exclaimed, 'She would rather get PEGGY into the school, than have anything for herself.'

'Then PEGGY shall go to school,' said MRS. BIRCH, 'if not immediately, in a very short time. She shall be my little girl at the school; and this is the request I shall make of her—to do me credit, by following her sister's example.'

'O, JANE,' exclaimed PEGGY, who had run first to hold open the gate through which the strangers were to pass, and who now, with sparkling eyes and glowing cheek, (for MRS. BIRCH had not only thanked her for her attention, but had assured her with a very kind smile, that she would not forget her,) threw her arm fondly round her sister, 'O, JANE, if I were not as happy as I am, how I should wish to be you!'

MISCELLANEOUS CLIPPINGS.

JACKSON'S EPITAPH ON HIS WIFE.—The Richmond *Enquirer* says: A lady in the West has been kind enough to send us a copy of ANDREW JACKSON'S epitaph on his wife. It is known to have been his own composition, yet although it has been read by hundreds on her tomb in Tennessee, it has never appeared in print before. This singular inscription reads thus: "Here lie the remains of MRS. RACHEL JACKSON, wife of President JACKSON, who died on the 22d of December, 1828, aged 61. Her face was fair, her person pleasing, her temper amiable, and her heart kind. She delighted in relieving the wants of her fellow-creatures, and cultivated that divine pleasure by the most liberal and unpretending methods. To the poor she was a benefactress; to the rich she was an example; to the wretched, a comforter; to the prosperous, an ornament. Her piety went hand in hand with her benevolence, and she thanked her Creator for being permitted to do good. A being so gentle, and yet so virtuous, slander might wound, but could not dishonor. Even death, when he tore her from the arms of her husband, could but transplant her to the bosom of her GOD."

FEMALE EQUESTRIANSHIP.—We are of the opinion that every young lady should know how to ride, and practice horseback riding. It is in our estimation an accomplishment equal to thumping on the piano, or as a Hoosier once said of an eastern lady, "She sat on a cheer, and scratched music out of a cupboard!" We love to see a lady upon a horse's back; to see her sit proudly and gracefully upon the back of a neighing steed, is certainly more gratifying, and confessedly more conducive to health than to know that she is at home in a party entertaining a dozen or two silly-headed, soaped-locked, brainless youth, with their all upon their backs. Who does not love to see a lady ride gallantly by them, her horse prancing or galloping along, her countenance radiant with smiles and the bloom of health. No young lady should be without the knowledge how to ride, and the lack of this accomplishment is certainly censurable now-a-days, when, with a few lessons taken at a riding academy, any young lady can become proficient in this certainly pleasing and healthy exercise.—*Albany Transcript.*

THE CITY AND THE COUNTRY.—Many persons here suppose and insinuate that the country may be in danger from the town! May I ask if there is one member of this body who will put his character upon the assertion, that he believes, that under the most perfect equality of representation, the agriculture of Massachusetts, the acres, the yeomen, are in danger from the sea-coast, and the larger inland towns and cities, in danger from capital, from commerce, from the manufacturer and the mechanic? I doubt it, Sir. I do not believe that there has been a member of the General Court, or a person out of it not being a person under guardianship, who will say he believes any such thing.

Straws show which way the wind blows. Did you ever happen in your lives to hear of any bright young demagogue who began his career in this hall by a joke on the farmers? I have known very promising little reputations acquired—not very long-lived—if that was all they stood on—by a fling at State-street, or Beacon-street; at big purses and mushroom aristocracy—but did it ever come to your knowledge that anybody had tried to start himself by a sarcasm upon the country? I fancy not. Straws show, as I said, the way of the wind.

Depend on it that the only interest which satire is certain invariably and instinctively to spare, is the strongest interest in the State. The country in danger from the towns! Safe—GOD bless her—in her own absolute and relative numbers; safe in the affection and reason of us all; courted by every worshiper of power; by every solicitor of votes; to which we are all bound by untraveled affection; by every tie, and every duty; our birth place; the place of our parents' graves; the place where ours too shall be made, when the long day's task is done, and we must sleep—how enormous is the exaggeration that the country is in danger from a handful of scattered manufacturing, commercial and fishing points—and needs injustice to protect her! To recall Dr. JOHNSON's illustration, London is in a thousand times more danger of being drowned by the overflow of its own kennels. Sir, I shall help to make no constitution on any such theory.—*Rufus Choate.*

THE GERMAN CHOIR BOY.—The collegiate church at Aix-la-Chapelle has twenty-four canons or capitulars. The Emperor is a canon. At the moment that we came out of the church, one of the children attached to the choir, and who was attending the clergyman engaged in doing the honors to their imperial highnesses, gave an affectionate salute to a poor woman who was sitting at the foot of a column. She held upon her knees a crippled child covered with a few rags. The Grand Duke (DU NORD), whose glance nothing can escape, saw the sign of recognition, and observed the poverty of the poor woman; he stopped, and asked if this child was hers. The poor creature, astonished at being addressed by so great a personage, appeared stupified, and neither rose nor answered. The canon repeated the question a little more sharply. "Softly, softly, M. Canon," said the prince, "do not embarrass this poor woman; she will comprehend better in a minute. Is this child yours, my good woman?" "Oh, yes, Sir, it is indeed mine! but it would not be alive now but for that little angel that is standing there behind his reverence." Every eye was now turned towards the little choir-boy, who drew back quite ashamed. "Do not be ashamed of performing a good action," said the prince. "Come, tell us what this child has done for you, and we will see if there be any means of recompensing him, by aiding him in his work of charity. Is he a relation of yours?" "No, Sir, he is not a relation; but I love him as much as I do my daughter." And then the poor woman, who had quite recovered from her embarrassment, related how, on Palm Sunday, she was returning from the gate of the church, where she had been asking alms, and how she found herself and her little daughter entangled amid a crowd of carriages belonging to the Bishop of LIEGE, who officiated on that day. Very much alarmed, she attempted to run, her foot slipped, she fell on the pavement, and her child was thrown forward at some paces distant. The little girl's arm was broken, and she would have been trampled under foot by the horse were it not for little HANS, who sprang towards her, and bore her away at the peril of his own life. Since that day he shared with the mother and daughter the fruits of his labors: himself an orphan, and without relations, he adopted those that Providence had sent him, and endeavored to support those whose lives he had saved. He was bound to a wheelwright, and earned fifteen sous per day, besides what he gained at the chapter. All his earnings were given to his adopted mother; but, as the little girl had never recovered the effects of her accident, the entire was expended at the apothecary's in drugs. He had scarcely enough to eat, and was almost destitute of clothing; but the generous HANS cheerfully submitted to every privation. The grand-duchess, with tearful eyes, poured the contents of her purse into the apron of the poor woman; who, having never before seen so much money, thought that it was all a dream. "I am sure that, in doing this, I recompense HANS more largely than if I gave him twice that sum for himself. But he shall not be forgotten." Their imperial highnesses purchased for HANS the establishment of a wheelwright, which was to be worked for him until he should be of an age to undertake the management of it himself.—*Memoirs of the Baroness d'Oberkirch.*

THE CUNNING JURORS.—The following is clipped from an exchange paper; but we do not know to whom or to what locality it is to be credited:

One of the cutest tricks which we have heard of for a long time was played off by a jury in the Supreme Court, which was sitting in this town last week. The jury had a case under consideration, and of course were in the "lock-up," and, as it was getting late in the evening, the prospect of spending the night in confinement was anything but agreeable. The judge had been applied to for release, and informed of their situation; but, thinking that a night spent in debate would tend to produce unanimity of opinion, he gave orders to keep them together until they made up a verdict. Under these circumstances they adopted a suggestion made by one of their number, made up a verdict, which they duly signed and sealed, and, giving it to the officer in charge, departed for their homes, and we have no doubt enjoyed their night's rest all the better for its threatened deprivation. The next morning, when the court met, the verdict was handed up; the clients in the case were present, and with anxious faces awaited the jury's award. The clerk, with due solemnity, broke the seals, and in an audible voice read the verdict,—"*We agree to disagree!*" The effect of this we leave to the imagination of our readers. Something was said about contempt of court, but the goodness of the joke acted as a palliative of the offense. Its repetition, however, would not, we presume, be safe.

ANECDOTE OF A CROCODILE.—The Indians told us, that at San Fernando scarcely a year passes without two or three grown-up persons, particularly women who fetch water from the river, being drowned by these carnivorous reptiles. They related to us the history of a young girl of Uritucu, who, by singular intrepidity and presence of mind, saved herself from the jaws of a crocodile. When she felt herself seized, she sought the eyes of the animal, and plunged her fingers into them with such violence, that the pain forced the crocodile to let her go, after having bitten off the lower part of her left arm. The girl, notwithstanding the enormous quantity of blood she lost, reached the shore, swimming with the hand that still remained to her. In those desert countries, where man is ever wrestling with nature, discourse daily turns on the best means that may be employed to escape from a tiger, a boa, or a crocodile; every one prepares himself in some sort for the dangers that may await him. "I knew," said the young girl of Uritucu coolly, "that the cayman lets go his hold if you push your fingers into his eyes." Long after my return to Europe, I learned that in the interior of Africa the negroes know and practice the same means of defense. Who does not recollect with lively interest, ISAAC, the guide of the unfortunate MUNGO PARK, who was seized twice by a crocodile, and twice escaped from the jaws of the monster, having succeeded in thrusting his fingers into the creature's eyes while under water? The African ISAAC and the young American girl owed their safety to the same presence of mind, and the same combination of ideas.—*Humboldt's Personal Narrative.*

MARRIAGE.—It may be observed, I think, that women of high intellectual endowment, and much dignity of deportment, have the greatest difficulty in marrying, and stand most in need of a mother's help. And this is not because they are themselves fastidious, for they are often as little so as any, but because men are not humble enough to wish to have their superiors for their wives.

Great wealth in a woman tends to keep at a distance both the proud and the humble, leaving the unhappy live-bait to be snapped at by the hardy and the greedy. If the wealthy father of an only daughter, could be gifted with a knowledge of what parental care and kindness really is, it is my assured belief that he would disinherit her. If he leaves her his wealth, the best thing for her to do is to marry the most respectable person she can find of the class of men who marry for money. An heiress, remaining unmarried, is a prey to all manner of extortion and impositions, and with the best intentions becomes—through a bounty—a corruption to her neighborhood, and a curse to the poor; or if experience shall put her on her guard, she will lead a life of resistance and suspicion, to the injury of her own mind and nature.—*Taylor's Notes on Life.*

MEAN STREAKS.—How often do we hear it said of an individual that "he is a very good man, yet, after all, there is a mean streak in him." How rare in individual human character and action do we find that frankness which discloses the open heart, that generous speech and thought that give to all their dues, that manly bearing which, while it ensures respect from without, gives assurance of a pure and true purpose within, and that nobleness of spirit which instantly makes reparation for a conscious wrong. A man may carry a good creed in his pocket, and a pleasant and plausible face in the street; he may even think that he is the best and the purest of all men living; he may regard himself, and even be regarded by a circle, not unlike himself, as a pillar of society, and yet, some native weakness of moral insight, some warping prejudices long fostered, some contracted and contracting habit of thought and observation, some illiberal view of duty and of justice, may make him despicable in the eyes of every true man. Look out for the mean streaks. We know of no remedy for them but Christianity and hard rubs. There is a good use for them in this world, and they do not enter into the structure of angels in the next.—*Springfield Republican.*

DANDIES—BUTTERFLIES.—Dandies have been styled the "butterflies of society;" but I regard the simile as far too favorable to the dandies. *They* strut in borrowed plumage, and couldn't cut any swell at all, if the tailor, hatter, boot-maker, jeweler, perfumer, etc., did not expend lots of labor in fixing up their mean carcasses—to be often cheated in the end. Now, butterflies soar and glitter in intrinsic radiance, owing their bright beauty wholly to the generous hand of the Creator. They don't swindle suits of gay attire out of working insects, and then "feel big" in the results of their fraud. They do the best they know, enjoying healthful and innocent pleasure, leading as useful a life as they are capable of, and insulting or injuring no other creature when they shine in the sunbeams and flit amid the flowers. Here, again, they have the advantage of dandies; for the latter *don't* improve their natural powers, but overload and stifle with finery and folly all noble aspirations and right endeavors. They might perform the actions of men, and be honored; they choose to practice the antics of monkeys, and to be hissed at.—*New England Farmer.*

"DICK, I say, why don't you turn that buffalo-robe t'other side out?—the hair side is the warmest." "Bah, TOM, you get out. Do you suppose the animal himself didn't know how to wear his hide? I follow his style."

NUNNERIES.—In Prussia, no novice can take the veil without being first examined as to the sufficiency and propriety of her motives in desiring to take this step. In Russia, no convent can receive a nun without making an application to the Synod of Moscow, and producing an affidavit from the novice, showing that it is of her own free will and choice that she is about to enter the institution. In Bavaria, monastic vows are not allowed by law for more than three years, and the civil authorities visit all convents every quarter, not only for fiscal purposes, but in order to restore to the world and to society all nuns who may desire to relinquish the seclusion of their convents. In Austria, the inmates of conventual institutions may at any time address the civil government privately, stating their desire to leave the convents; and such applications at once receive attention. In many of the convents of France, the vows are temporary, and the Mayor of each arrondissement has the power of visiting any convent whenever the civil authorities of a locality think it necessary to do so. In Mexico, where the whole population is Roman Catholic, a law is established for the frequent visitation of nunneries. During the four years preceding 1851, the number of Roman Catholic nunneries in England was increased by 16. The Roman Catholic Dictionary states that in 1851 there were in England and Wales 53 establishments of that description. In 1852 the number was 62, showing an increase of 9; in 1853, the number was 75, an increase of 13—so that the number of these institutions is rapidly augmenting. There are two species of convents—one of the contemplative order, and one of the active order. There are only four houses in all England of the contemplative order.

PHILLIPS, SAMPSON & CO., BOSTON, have in press, and will publish about the first of September, MEMOIR OF REV. ADONIRAM JOHNSON, D.D., the first American Missionary to Burmah, by Rev. FRANCIS WAYLAND, D.D., President of Brown University. To be comprised in two volumes duodecimo, with a superb portrait, finely engraved on steel. Orders from Booksellers, Agents and others, respectfully solicited.

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WANTED, three active intelligent men of good address to act as solicitors for *The Churchman* newspaper, to whom fair salaries will be paid and constant employment given. None need apply unless Episcopalians feeling sufficiently interested in Church matters to engage in the business with zeal and perseverance, and who can bring the best references, which will be strictly investigated. Full particulars may be obtained on application at the office of this paper, No. 38 and 40 Trinity Buildings, 111 Broadway. July9–tf

WANTED.—A Gentleman, a Communicant of the Protestant Episcopal Church, to take charge of a Parochial School near Baltimore, Md. Address A. J. R., care of Norris & Brothers, Baltimore street, Baltimore, Md. jy30–7t

CHURCH ORGANS.—HENRY ERBEN, 172 Centre street, offers the following organs for sale at reduced prices:

A second-hand English organ with two sets of keys, and one and a half octaves of pedal keys, in an elegant mahogany case, 17 feet high, 12 feet 9 inches wide, and 5 feet 7 inches deep, with 13 stops.

Two organs, with 10 stops each, in Gothic and Grecian cases. Four organs, with 5 stops each, in Gothic and Grecian cases. Six organs, with 4 stops each, in Gothic and Grecian cases. Six organs, with 3 stops each, in Gothic and Grecian cases. Two elegant Gothic rosewood parlor organs Two Grecian parlor organs.

Four second-hand organs, for sale or to hire.

For further particulars, enquire at the Manufactory.

CLOCKS FOR CHURCHES, Public Buildings, Vestry and Session Rooms, Railroad Stations, Offices, &c. Also Regulators for Jewellers and Astronomical purposes.

The undersigned having succeeded in counteracting effectually the influence of the change of temperature upon the pendulum, and introduced a new regulator, are enabled to produce an accuracy of time heretofore unequalled. Glass dials (for illuminating) similar to those in the City Hall, New York, furnished. Address

SHERRY & BYRAM, Oakland Works, Sag Harbor, New York.

"Mr. Byram has established a reputation as one of the first clock makers in the world.—*Scientific American.* mar1–6m

CLASSICAL GYMNASIUM, BIBLE HOUSE (late Great Jones street and Broadway). The most THOROUGH and the most ELEGANT school for boys in America will, after September next, be constituted in two departments, receiving each TWENTY APPROVED BOYS, between the ages of nine and sixteen. No greater number and no other character of pupils will be received. Copies of the report for the current year, explaining particulars, may be obtained and vacancies secured at the Rooms, Bible House, entrance in 3d avenue.

J. F. BINGHAM, rector, No. 68 St. Mark's Place. June11–3m$

BELLS! BELLS! BELLS! The Subscribers manufacture and keep constantly on hand all sizes of Church, Factory, Steamboat, Ferry, Locomotive, Schoolhouse, and Plantation Bells. These Bells are hung with the patent iron yokes with moveable arms. They can be turned around so that the clapper will strike in a new place, which is desirable after a bell has been rung a few years. Springs are affixed in a new way to prevent the clapper from resting on the Bell, thereby prolonging the sound. These bells are manufactured from the *best* stock and are cast in iron casings. At this Foundry these were *first* used and are found to be a great improvement. We give a written warrantee that if Church Bells break within one year from date of purchase, with fair usage, we will recast without charge. The tone of all Bells is warranted. Nearly 9000 Bells have been cast and sold from this Foundry, which is the best evidence of their superiority. We have 15 Gold and Silver Medals, awarded from the various Fairs "for the best Bells for sonorousness and purity of tone." We pay particular attention to getting up Peals or Chimes, and can refer to those furnished by us. Our Foundry is within a few rods of the Hudson River, Erie Canal, and Railroads running in every direction. As this is the largest establishment of the kind in the United States, and has *the largest assortment of Bells*, orders can be filled with great dispatch. We can refer to Bells in any of the States. Old Bells taken in exchange for new ones. Levels, Compasses, &c., constantly on hand. Address, ANDREW MENEELEY'S SONS,

Mar 5–1y. West Troy, N. Y.

SUPERIOR PIANOFORTES. J. F. WARNER & CO., 411 Broadway, New York, have now on hand at their spacious and elegant Pianoforte Warerooms at the above number, an extensive assortment of Pianofortes of the best manufacture and of very superior tone. For chasteness of design, elegance of finish, and excellence of workmanship, they cannot be surpassed, any more than in fullness, richness and beauty of tone. These instruments are in large sized cases of very uncommon strength, and have an improved tubular bar—one of the most valuable improvements of modern times. The Pianofortes of W. & Co., from their peculiarity and completeness of construction, possess a remarkable quality of keeping in tune for a great length of time. Their prices will be found unusually reasonable, considering their quality, they have been universally admired by the ablest Pianists in this city, and wherever they have been introduced they have in every instance given very marked satisfaction.

☞ A full and unequivocal warranty is given in all cases.

June25–1y J. F. WARNER & CO., 411 Broadway, N. Y.

NEW MUSICAL EMPORIUM.—ÆOLIAN PIANOS, MELODEONS, GUITARS, FLUTES AND MUSIC.—HORACE WATERS, 333 Broadway, corner of Anthony street, New York; Publisher of Music and Music Books, Dealer in Musical Instruments of all kinds, Exclusive Agent for the sale of T. GILBERT & CO'S CELEBRATED PIANOFORTES, with and without the much admired Æolian, and for their Boudoir or Cottage Pianos, for small rooms. These instruments all have the Metallic Frame and will stand any climate. T. G. & Co. are also the owners *of the Æolian Patent Right*, and are prepared to furnish a more perfect instrument, and at a lower price, than any other house. They need no other evidence of the popularity of these Instruments than the fact that they are now applying ten Æolians per week, and can scarcely fill all the orders. An extensive assortment of SECONDHAND PIANOS, from $25 to $150. Also exclusive agent for MARTIN'S UNRIVALLED GUITARS, and SMITH'S MELODEONS; superior to any in use. All orders for the above will be promptly attended to, and every instrument fully warranted or exchanged without expense to the buyer.

The undersigned has also purchased the entire stocks of Music, Plates, and copyrights, of JAMES M. JAQUES, C. G. CHRISTMAN, T. H. DOUGHTY, CUMMINGS, and others, and with his own publications, is prepared to offer one of the most complete catalogues of Music in the United States. He has also made arrangements with JOHN PYCHOWSKI, the Polish pianist and composer, and T. FRANKLIN BASSFORD, the American artist, and other popular artists and composers, both in this country and in Europe, for their compositions. Also, New Music from all parts of the United States as soon as published. Dealers, Teachers and Seminaries supplied at the lowest prices. HORACE WATERS,

Mar19–tf 333 Broadway, corner of Anthony street, New York.

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor,

mar 5–tf No. 120 Bleecker street corner Wooster street.

CHESTER FEMALE INSTITUTE, North Castle, Westchester county, New York, Rev. I. DYCKMAN VERMILYE, Principal (aided by competent assistants). Post Office address, Armonck, Westchester county, New York.

This Institution was opened for the reception of pupils, May, 1851, in a building erected for the purpose, on premises adjoining the Protestant Episcopal Church, at North Castle.

The undertaking was commenced in the confident expectation that it would commend itself to the approbation, and secure the patronage of parents, seeking a good, economical and domestic school for their daughters.

In accordance with the plan (for which see circulars) some instruction will be given in domestic economy and in the management of household affairs. A portion of the work of the family also will be performed by its several members, *as far as practicable*, each member taking, in turn, her assigned share.

The advantages of such an education, whereby girls shall be trained to discharge in a proper manner the duties of after life, and to take a pride in becoming good housekeepers, as well as accomplished women, must be too obvious to every thinking person to need enumeration.

Parents are assured that the strictest attention will be paid to the manners, habits, and religious principles of their daughters, and every care bestowed upon their health and comfort which paternal solicitude could desire.

TERMS.—The terms of the School are placed at the lowest possible sum, and are *Sixty five Dollars per Session of Twenty-two weeks, payable in advance.*

MUSIC (with the use of Piano) an extra charge, at Ten Dollars *per quarter.*

Bed and bedding are furnished at $1 50 per term. They bring only sheets, pillow cases, towels, and napkins, with their clothing, *distinctly marked*, in their trunks.

Application for admission to be made to the principal, or to the Subscribers.
REV. DR. HARRIS, White Plains.
SAMUEL B. FERRIS, } Armonck.
NEHEMIAH SEARLES, }

The undersigned, convinced of the importance of CHESTER FEMALE INSTITUTE, and having full confidence that it will be conducted according to the plan above stated, earnestly recommend it to parents seeking a good and Christian school for their daughters.
JONA. M. WAINWRIGHT, D.D., D.C.L., Prov. Bishop of the Diocese of N. Y.
WM. CREIGHTON, D.D., rector of Christ church, Tarrytown.
ROBERT W. HARRIS, D.D., rector of Grace church, White Plains.
JOHN MCVICKAR, D.D., Professor, &c., Columbia College, N. Y.
ALFRED H. PARTRIDGE, rector of St. Matthew's church, Bedford.
CHAS. H. HALSEY, rector of Christ church, New York.
JOHN WELLS MOORE, rector of St. Luke's church, Somers.
BENJ. M. YARRINGTON, Rector of Christ church, Greenwich, Ct.
Ap 16–tf

THE MERCHANTS' INSURANCE COMPANY, of the CITY OF NEW YORK. Office (Ocean Bank Building), corner of Fulton and Greenwich streets. CASH CAPITAL, **Two Hundred Thousand Dollars!** Insurance against Loss or Damage by Fire.

DIRECTORS:
Crowell Adams, 244 Fulton-street.
Levi Apgar, 73 Dey-st.
Joseph S. Barker, 212 Front-st.
Ebenezer Beadleston, 59 Dey-st.
Samuel S. Bowman, 17 John-st.
Joseph M. Brown, 72 Courtlandt-st.
Gordon W. Burnham, 175 Broadway.
Walter W. Concklin, 155 West-st.
Henry A. Kerr, 746 Broadway.
Ely Hoppock, 119 Pearl-st.
Moses A. Hoppock, 230 Fulton-st.
William Hustace, 189 Pearl-st.
Harrison Jones, 233 Fulton-st.
Valentine Kirby, 23 and 25 Dey-st.
D. Randolph Martin, Ocean Bank.
Cor. V. B. Ostrander, 26 Laight-st.
Jeremiah Robins, 536 Washington.
Benjamin S. Taylor, 80 Vesey-st.
Barrett H. Van Auken, 186 Wash'n.
Ward A. Work, 31 Water-st.
Nathaniel Weed, 63 Amity-street.
GEORGE W. SAVAGE, Secretary.
Ap26 1y C. V. B. OSTRANDER, President.

BOARDING SCHOOL FOR BOYS, Scarsdale, Westchester county, New York: Rev. W. W. Olssen, A.M., Principal.

The two terms of this institution commence on the first Mondays of May and November respectively, and continue for five months. Pupils will be received at any time during either term, but may be removed only at the close. The place is remarkably healthy and of easy access from New York city, being at a distance of one hour and a half by the Harlem railroad.

For circulars containing particulars as to terms, &c., application may be made to the principal at Scarsdale, or at the Churchman office, No. 9 Spruce street, or D. Appleton, 200 Broadway. mar 5–tf

NEW YORK LIFE INSURANCE COMPANY, 106 Broadway.

This Company makes every insurance appertaining to life, at the most reasonable rates and on the mutual plan; have been in operation eight years, paid over $450,000 to Widows, Orphans and Creditors, and now have an accumulated fund of **$636,678,** principally invested in New York and United States stocks and Bonds and Mortgages.

A copy of the last Annual report and Prospectus can be had at the office, 106 Broadway. MORRIS FRANKLIN, President.

PLINY FREEMAN, Actuary.

C. R. BOGERT, M.D., at 5 St. Marks Place, Medical Examiner; at the office every day from 1 to 2 o'clock, P. M. mar19–tf

BELLS.—The Subscribers, as sole Proprietors of the Troy Bell Foundry, offer their stock of Church, Factory, Steamboat, Fire Alarm, Ship, and Bells for every purpose, to the public, with utmost confidence, as being the very best in quality of tone and make, and being cheaper, as Bells of their manufacture have been found to give a greater volume of tone in a given weight than those made by others. They having more experience in Bell castings than other makers in this country, and having recently introduced several improvements (exclusively their own), feel warranted in assuring the public that their Bells cannot be surpassed. The last Fire alarm Bell of 10,000 lbs. for the city of New York, was cast at our Foundry, and the Chief Engineer of the Department reports, "that it is the best bell they have." Bells of heavier weight are in use by the Department, but this is pronounced superior to all. References can be furnished of the highest respectability, setting forth the superior quality of the Bells. They are now preparing to cast a chime of Bells which they intend shall not be surpassed by any in the world. Bells, keyed on any letter of the musical alphabet, furnished at short notice, a consideration not furnished by any similar establishment. The yokes attached, and the frames for the Bells, are of entirely new patterns, being not only neat, but very durable. All sizes of Bells, with and without yokes and frames, will be kept constantly on hand at the Foundry, and at the Agency in New York. ☞ All Bells warranted.

JONES & HITCHCOCK, Troy Bell Foundry, corner of Adams and First street, Troy, Renssalear county, N. Y.

GEO. H. SWORDS & CO., Hardware Merchants, No. 40 Dey street, New York city, Sole Agents. mar26–tf

HOSIERY AND GLOVE ESTABLISHMENT, 288 Greenwich street, between Warren and Chambers.

JOSEPH BATTIN invites the attention of his customers and families to his extensive assortment of Hosiery and Gloves (all first class goods) which he offers for sale at the lowest market price, having been made to order expressly for his trade. The following styles for Summer wear, just received, viz.:
Men's Gauze Merino Shirts, half and long sleeves, }
Ladies' Gauze Merino Vests, half and no sleeves, }
Boys' Gauze Merino Shirts, half and no sleeves, } All Cartwright & Warner's make.
Girls' Gauze Merino Vests, half and no sleeves, }
Boys' and Men's Merino half Hose, all sizes }
Infants' Merino ¾ and half Merino Sacks.
Infants' Gauze Merino Vests, super quality.
Women's and girls' black, white, unbleached mode colors and Lace embroidered Cotton Hose.
Men and Boys' Cotton half Hose.
Men's Silk Shirts and Drawers, all sizes.
Women's Silk Under Vests, long and half sleeves.
Men's Gauze Cotton Shirts and Drawers, all sizes.
Ladies' Gauze Cotton Under Vests, half and long sleeves.
Men's English Silk Gloves, new styles.
Ladies' French Silk do., Paris fashion.
Women's best made English Silk Hose, ribbed and plain.
Girls' rich embroidered white and unbleached Cotton Hose.
Boys', girls' and infants' white Silk half Hose, all sizes.
Men, women and children's Paris Kid Gloves, of the best quality, all sizes. } Bajous' make stamped.
Men's black and colored Spun Silk Hose and half Hose.
Men, women and children's Lisle Thread Gloves.
Ladies' Summer Merino Under Vests.

J. B. calls the attention of strangers visiting the city to his extensive assortment of goods in his department of trade, wanting first class goods. June11–3mo

COMMUNION FURNITURE.—Flagons, Tankards, Chalices and Plates, also Baptismal Fonts and Collection Plates, manufactured and for sale, wholesale and retail, at No. 6 Burling Slip, N. Y., by

Jan 1p–1y LUCIUS HART.

BROADWAY FASHIONABLE CLOTHING EMPORIUM, No. 441 Broadway, ALFRED MUNROE & CO., Proprietors.

The attention of purchasers of CLOTHING is respectfully solicited to our present superb assortment, comprising the most choice styles for GENTLEMEN AND BOYS.

Our largely increased business flatters us with the belief that our exertions to please our customers, and to offer them at all times a superior assortment of WELL-MADE GOODS, and at reasonable prices, have been crowned with success. No pains are now or will hereafter be spared to sustain the reputation we have acquired.

The facilities we enjoy for obtaining at all times the very Choicest Styles of Goods, and the best Materials, enable us to be continually offering to our customers something new and desirable.

In addition to our very large assortment of CLOTHING FOR GENTLEMEN, our Stock of BOYS' AND CHILDREN'S CLOTHING is certainly unsurpassed, if equalled, by any other establishment in the United States, particularly in that class of goods which we exclusively keep, viz.: WELL-MADE GOODS.

Persons who are still unacquainted with our principles of business are respectfully informed that we GUARANTEE EVERY ARTICLE SOLD to be what it is represented, and that we cheerfully return the money when any dissatisfaction exists.

☞ No deviation from marked prices.

ALFRED MUNROE, } ALFRED MUNROE & CO., 441 Broadway,
WM. D. ABBATT. } (Between Howard and Grand Sts.,) New York.
Jan 1p–1y

THE CHURCH SCHOOL, southwest corner of Fourteenth street and Seventh avenue.

This Institution is composed, at present, of four distinct schools, each having its own room and its own corps of teachers. The number of pupils in each class or school is limited to twenty-five. Provision is thus made for *beginners* and also for advanced pupils. The foundation of a perfect education is the aim of the school. Greek, Latin, German, French, Spanish, Drawing, Painting, and Vocal Music are taught, without extra charge, as soon as the pupil is capable of pursuing them.

The School year is divided into two sessions of five months each. First session commences May 1, second December 1. Vacation during July and August.

Parents and sponsors are invited to call and examine our arrangements.

WM. B. STOUGHTON and the Rev. G. N. SLEIGHT, Principals.

MISS HAINES respectfully informs her friends and the public that her school will re-open September 15th, 1853. Application for admission of pupils into the school may be made, personally or by note, at her residence No. 10 Gramercy Park. June25–10t

FOR SALE at low price, four quarto volumes of Freytagius' Arabic and Latin Lexicon, handsomely bound in cloth, with Russia backs. May be seen at 20 John street.

Also a few shares in Mount Olivet Cemetery. For particulars apply to T. DWIGHT CRANE, Esq., No. 9 Dey street, N. Y., or at No. 6 Meserole street, Williamsburg, L. I. June11–6m$

DOMESTIC SERVANTS.—The Clergy, Church Families, and the Public generally, requiring House Servants, are respectfully solicited to aid by their patronage and co-operation, "The Employers' and Servants' Protective Agency," 148 Grand street. The object of this Institution is to raise the moral standard of Domestic Servants, and thus add to the comfort and convenience of Employers by giving them competent, faithful and worthy servants. mar1–1y

HOME INSURANCE COMPANY, CAPITAL, **Five Hundred Thousand Dollars.** Office No. 10 Wall street. This Company insures Buildings, Merchandise, Household Furniture, Ships in Port and their Cargoes and other Property against Loss or Damage by Fire on favorable terms.

DIRECTORS:
Simeon L. Loomis,
William G. Lambert,
George C. Collins,
Jasper Corning,
Danford N. Barney,
Lucius Hopkins,
Thomas Messenger,
William H. Mellen,
N. H. Stockwell,
Charles B. Hatch,
John H. Swift,
Wm. T. Hooker,
B. Watson Bull,
L. Atterbury, Jr.,
Lucien D. Coman,
Homer Morgan,
Levi P. Stone,
James Humphrey,
George Pearce,
Ward A. Work,
James Low,
Isaac H. Frothingham,
Chas. A. Bulkley,
Richard Bigelow,
George D. Morgan,
Theodore M. Namee,
Cephas H. Norton,
Oliver E. Wood,
Thomas H. Sandford,
Amos R. Eno,
Charles Ely
Alfred S. Barnes,
George Bliss,
David Sanford,
James A. Dwight
Roe Lockwood,
John G. Nelson,
Lyman Cooke,
Levi P. Morton,
Curtis Noble,
John B. Hutchinson,
Stephen Paul,
Charles P. Baldwin,
H. Gilbert Ely,
Amos T. Dwight.
SIMEON L. LOOMIS, President.
May28–3m$ CHARLES J. MARTIN, Secretary.

W. H. ARTHUR & CO., 39 Nassau-street, corner of Liberty (opposite the post-office), are now receiving from their manufactory an entire new stock of ACCOUNT BOOKS, of every description and quality, and are prepared to execute orders for furnishing Merchants, Banks, Insurance Companies, Railroads, Steamships, Hotels, &c., with Blank Books, ruled, printed, and bound, to any desired pattern. As also a great variety of stationery, both foreign and domestic, consisting in part of English, French, and American Letter Papers, Plain and Fancy Note Papers, Sermon Paper and Books; Patent and other Blotting Papers, Envelopes, plain, adhesive, and cloth-lined; English writing, copying, and stampings Inks; English Japan Ink for Bank Notes, genuine Faber's Drawing and other Pencils; Papier Mache Goods; Ivory Tablets; Rodgers' Pocket Cutlery, Bankers' Shears, &c., &c.; Gold and Silver Pen and Pencil Cases, Gold Pens, Steel and Quill Pens; Bankers' Cases, Porte-Monnaies and Wallets, Tin Cash and Deed Boxes; Mahogany, Rosewood, and Leather Writing and Travelling Desks; English Drawing and Tracing Papers; Copying and Notarial Presses and Stands, &c., &c.

PRINTING.—Orders for printing, of every description, executed with accuracy and dispatch, and on reasonable terms.

ap23–tf W. H. ARTHUR & CO., 39 Nassau-street, N. Y.

H. PILCHER & SON, ORGAN BUILDERS, Newark, New Jersey, feel grateful for the very liberal patronage they have received, and hope to merit a continuance of the same by a faithful performance of their contracts, and studying to give entire satisfaction. They are now prepared to execute orders for organs of any magnitude, and take pleasure in referring purchasers to those recently erected by them in this city and elsewhere.

Manufactory, foot of Centre street, near Centre street Depot.

Newark, March 14, 1851. tf

FAMILY SCHOOL FOR YOUNG LADIES, No. 42 Broad St., Utica, W. N. Y., MRS. MARY PROAL JUDSON, Principal.

The Fourth Year of this School will commence on Wednesday, the first day of September, 1852.

Early application is requested. Circulars containing all necessary particulars, can be procured from the Principal.

Trinity Hall, July 10. Jy 24–tf

CHURCH ORGANS.—For sale at H. A. LEAMAN'S Organ Manufactory, 214 Bleecker street, cor. Cottage Place.

One 8 stop organ with swell shifting movement, and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Chants, Psalms, Choruses, and Anthems.

N. B.—The subscriber having had thirty years' experience in his profession, pledges himself to supply organs equal if not superior to any other establishment and at fair prices. mar 5–tf

CLERICAL TAILOR.—NELSON JARVIS, Merchant Tailor, New York, has removed his business from 130 Broadway to 120 Bleecker corner of Wooster sereet,

Which has now become the centre of New York, and is convenien to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rev. the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts (namely), "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, 'to wit'—CLERICAL FROCK COATS, WAIST COATS or VESTS, GOWNS, SURPLICES, CASSOCKS, SPENCERS 'for Midsummer,' SCARFS, and BANDS.

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a new and beautiful silk which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in that robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast and waist (taken under the coat, and over the vest), together with a full description of the form namely, whether the figure is erect or stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every descrrption. mar 5–tf

January 1st, 1853, CAPITAL (drawing Interest) $1,559,092 12.

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE COMPANY, NEWARK, N. J., on the 1st day of January 1853.

Offices { 151 Market street, Newark.
        { 11 Wall street, New York.

Balance per statement Jan. 1, 1852		$1,381,008 64	
Deduct for losses then unpaid, since paid,		32,300 00	
			1,348,708 64
Nett premiums received during the year 1852,		$474,260 71	
Interest received during the year 1852,		77,578 69	
Total receipts, 1852		$551,839 40	
* Paid losses of the year	$136,372 40		
for purchased policies	30,982 75		
salaries, taxes, postage, &c.	19,071 43		
commissions	28,217 79		
physicians' fees	2,334 72		
		216,979 09	334,860 31
Balance			$1,683,568 95
Paid on dividend of 1847		$353 44	
" " 1848		3,188 06	
" " 1849		17,919 77	
" " 1850		91,040 09	
" interest on dividends		11,975 47	
			124,476 83
Nett balance, Jan. 1, 1853			$1,559,092 12

* Losses unpaid, awaiting proofs of death, $33,200.

ASSETS.

Cash on hand	$35,633 24	
Newark City six per cent. Bonds	1,150 00	
Brooklyn " " " "	50,000 00	
Albany " " " "	25,000 00	
Bonds and mortgages on real estate, worth double the amount loaned	667,849 16	
Real Estate in Newark	17,052 57	
Premium notes drawing 6 per cent. interest	744,143 82	
Loans on scrip	8,468 46	
Premiums, premium notes, and cash in the hands of Agents	9,794 87	
		1,559,092

Nett accumulation	$1,559,092 12
Amount of dividends and interest paid out of previous accumulations to date	316,616 61
	$1,875,708 73

† Upon the policies now in force, issued prior to Jan. 1st, 1852 (except term policies issued since May 1st, 1848), the Directors have declared a dividend of 35 per cent. without interest, on the premiums paid at the table rates, being the profits of 1851, payable in conformity with the present rules of the company.

The Directors having reserved the sum of $807,996 02, and the additional sum of $200,000 of declared profits, as required by the By-Laws, have from the surplus ordered the payment of the *fifth dividend*, being that declared Jan. 1st, 1851, the same to be paid to the members at the time their annual premium comes due, during the year 1853. Those holding scrip of 1851, to be allowed the same as cash in payment of premiums, and those whose dividends have been placed to their credit to receive the same by a credit on their notes as they mature.

DIRECTORS AND OFFICERS.
Robert L. Patterson,
Thomas B. Segur,
John R. Weeks,
Randall H. Greene,
Charles S. Macknet,
Isaac H. Frothingham,
Andrew S. Snelling,
Joel W. Condit,
Lewis C. Grover,
Henry McFarlan,
Seth Low,
Nehemiah Perry.
ROBERT L. PATTERSON, President.
JOEL W. CONDIT, Vice President. B. C. MILLER, Secretary.
L. C. GROVER, Attorney and Counsel. J. P. BRADLEY, Mathematician.
JOSEPH B. JACKSON, M.D., Medical Adviser, Newark.
JAMES STEWART, M.D., Medical Adviser, New York.
JOSEPH L. LORD, Agent, New York.

† In Scrip to those who have paid their premiums in cash, and to the credit of those who are indebted to the company by note for part of the premiums. tf

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.—The objects of this Society are the care and relief of its sick members; the burial of its deceased, and the aid of their widows and orphans.

It has a "Contingent Fund," to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the sick stranger and destitute of our own household of faith, and to other benevolent purposes.

Any clergyman of the Protestant Episcopal Church, in good standing, residing in the city of New York, and not over 55 years of age, desiring to become a member of this Society, shall if not *physically* disqualified, be entitled thereto upon a written application and upon payment of the prescribed Fee and Dues.

Every layman baptized or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society upon application, if a resident of New York, and not under 18, nor over 55, years of age.

Counselor: The Bishop of the Diocese, *ex-officio.*

OFFICERS FOR 1853.
President: FREDERICK W. WELCHMAN, 84 Broad street.
1st Vice President: JAMES WARREN, 54 Front street.
2d " " THOMAS P. CUMMINGS, 82 Beaver street.
Corresponding Secretary: WILLIAM A. DUNCAN, 161 William street.
Recording Secretary: THOMAS F. FRANK, 67 Varick street.
Treasurer: CHARLES P. BURDETT, 74 South street.

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PRINTED AT E. P. ALLEN'S OFFICE, 9 SPRUCE STREET, NEW YORK.